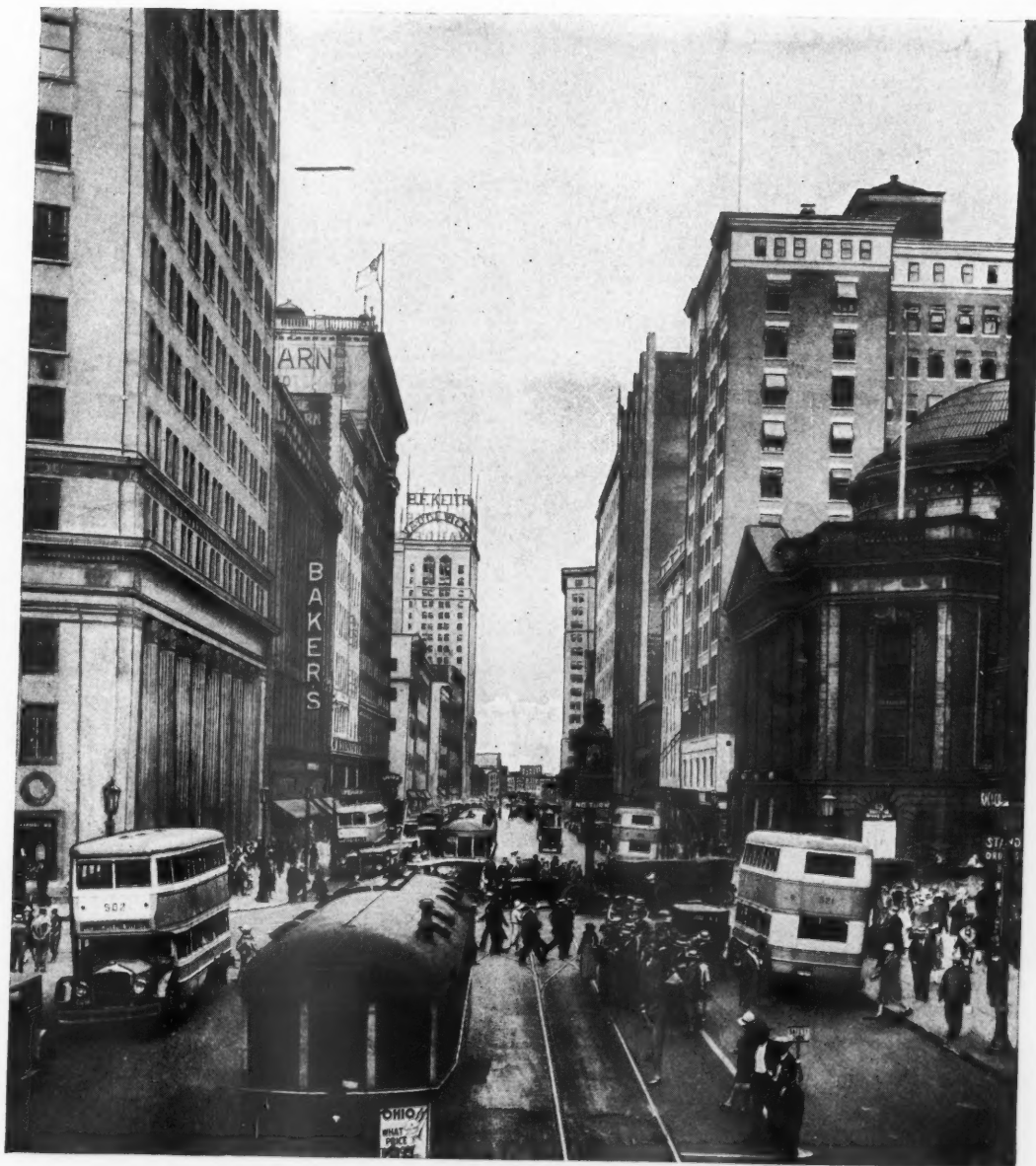


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MISSIONS



EUCLID AVENUE IN CLEVELAND

Vol. 21, No. 5

MAY, 1930

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QUESTION BOX

(Answers found in this issue)

1. What is described as "a well pointed arrow"?
2. What is the oldest Christian church in Japan?
3. Where were doors "suddenly opened to the preaching of the gospel"?
4. "Our task is not to preserve the church but to quicken it."—Who said it?
5. How many missionary societies are at work in the Congo?
6. Who is described as "a remarkable pioneer of home missions"?
7. What did Mrs. Tatsuno do for the children of her neighborhood?
8. Where is a day school of 50 pupils "converted" into a Sunday school on Sundays?
9. What does *chota hazri* mean?
10. What leading industrialist is also a leading advocate of prohibition?
11. "Life's last word is not the cross but—" complete the sentence.
12. Of whom is it said "no call for sympathy was ever turned away"?
13. What is said to be the world's "best seller"?
14. How many homes are reached directly through kindergarten children of Misaki Tabernacle?
15. "They are never alone who are accompanied by noble thoughts." Who said it?
16. Where was a Buddhist monastery temporarily used for a Christian school?
17. Where do the students "hear an evangelistic message each week day"?
18. How many W. W. G. girls have become foreign missionaries?

PRIZES FOR 1930

For correct answers to every question in the 11 issues, January to December inclusive, one worthwhile missionary book will be given.

For correct answers to 16 out of the 18 questions, each issue for 11 months, January to December inclusive, a year's subscription to *MISSIONS*. Answers may be sent monthly or at the end of the year. In order to be eligible for a prize, both the answers and the page numbers on which the answers are found must be given. Answers should be written briefly. Do not repeat the question. Where two or more in a group work together, only one set should be sent in and one prize will be awarded. Answers may be sent monthly or at the end of the year. All answers must reach us not later than February 1, 1931, to receive credit.

This contest is open only to subscribers.

A Special Word to Subscribers

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VOL. 21

NO. 5

MISSIONS

AN INTERNATIONAL BAPTIST MAGAZINE

HOWARD B. GROSE, D.D., Editor

WILLIAM B. LIPPARD, Associate Editor

EXECUTIVE AND EDITORIAL OFFICES, 152 MADISON AVE., NEW YORK CITY

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PUBLISHED AT 184-10 JAMAICA AVE., JAMAICA, N. Y., BY THE

BOARD OF MISSIONARY COOPERATION OF THE

NORTHERN BAPTIST CONVENTION

Entered at the Post Office at Jamaica, N. Y., as second-class mail

March 6th, 1924, under the act of March 3rd, 1879

Accepted for mailing at special rate of postage provided for in Section 1103, act of October 3rd, 1917, authorized January 3rd, 1920.

PRINTED IN THE U. S. A.



The new Poster for display in Church Vestibules

For a description see page 280

MISSIONS

VOLUME 21

MAY, 1930

NUMBER 5

In the Vestibule of the May Issue of Missions



MISSIONS sets itself forth symbolically in the frontispiece reproduction of its new and artistic poster. Then it introduces the readers at once to Cleveland and the scenes of the Northern Baptist Convention, May 28 to June 2. Cleve-

land sends a welcome through Mr. Sharpe, and the Editor compiles some interesting facts concerning the denominational constituency in Ohio and Cleveland.

Then follows a remarkable description by our missionary, Paul Braisted, of his touring South India with Dr. E. Stanley Jones. There is a review also of Dr. Jones' new book, "The Christ of Every Road," a study of Pentecost, and stimulating sentences from this book are given on the Devotional Page. Pentecost and Evangelism have full place. There are sentences from the volume, "Perpetuating Pentecost"; a Suggested Program of Evangelism for a Country Church; Touring with the Student Gospel Team of Burma; the Kingdom of God Movement in Yokohama; An Evening with Kagawa by a missionary as a first experience; and an editorial review of the book, "Perpetuating Pentecost." Russia of today is described in "The Strangulation of Religion in Soviet Russia," an unparalleled situation.

The editorial page opens with a Convention Prayer, and deals with the Cleveland Convention, the Special Observance of Pentecost,

and a Time to Speak. The pages of Personal and Impersonal introduce Dr. C. A. Brooks, new Executive Secretary of the Home Mission Society; Dr. R. A. Ashworth, who will assume the chair of editor of *The Baptist* on the first of October; Dr. Catherine Mabie of Congo, and Pauline Sen. The book reviews call attention to books of positive worth.

Eleven pages follow with information regarding our Home Mission Schools in Latin America, with visits to Cuba, Porto Rico, Mexico, Central America, the teachers giving bright reports of their work, together with illustrations. Dr. Lerrigo writes about Joseph Clark, the pioneer prince of missionaries.

The tentative program of the Convention reveals the good things that may be anticipated. There is a bright page on the Laymen's Movement, and such facts as are available from the Board of Missionary Cooperation. The Guilders and Crusaders are looking forward to the annual gatherings and banquet at Cleveland, planning large things. The Ambassadors are alert over the summer camps, which are having a really remarkable growth. The Society pages contain much fresh news from many fields, and the Open Forum overflows with methods that attract.

Even the advertisements call for reading and invite it. It should be evident by this time that there are no dragging pages in May Missions. And the indications for June are not less promising in interest.

The Northern Baptist Convention in Cleveland

MAY 28th TO JUNE 2nd, 1930

BY REV. D. R. SHARPE

Secretary Cleveland Committee of Arrangements



AIRPLANE VIEW OF CLEVELAND SHOWING THE LOCATION OF THE NEW PUBLIC AUDITORIUM. IN THE FOREGROUND MAY BE SEEN THE WELL-KNOWN PUBLIC SQUARE FROM WHICH ALL TRANSPORTATION LINES RADIATE, AND AT THE CORNER STANDS THE OLD STONE CHURCH, ONE OF CLEVELAND'S FAMOUS LANDMARKS



LEVELAND BAPTISTS extend a cordial invitation to Baptist folk throughout the length and breadth of the Northern Baptist Convention to come to Cleveland May 28th to June 2nd, to the 1930 Northern Baptist Convention.

Cleveland offers wonderful physical equipment for handling a large popular assembly. Our Public Auditorium, which Cleveland Baptists are providing for the Convention, comfortably seats 12,500 people, and with the music hall, over 16,000. Its acoustic properties are ideal for both addresses and music. A pipe organ, the largest "Single Voice" in the world,

is a unique feature. A flood of electric light, in three colors when desired, diffused through a field of glass panels in the ceiling, illuminates the entire hall.

Our downtown hotels, sufficient in number and facilities to care for 20,000 visitors, are within walking distance from the Public Auditorium. Our hotels are cooperating in a splendid way with the Cleveland Committee to provide for the comfort of our guests, and have promised to have reservations ready upon their arrival.

Our goal for attendance is 15,000 visiting Baptists. Cleveland has 15,000 Baptists whose slogan is, "A Visiting Baptist for Each of Us."



REV. M. M. BRELSFORD
Pulpit Supply Committee



MRS. H. M. BROWN
Woman's Committee



A. F. WILLIAMS
Finance Committee

Cleveland Baptists have ten major committees and many sub-committees, all hard at work planning:

1. To make this Convention, the theme of which is "After 1900 Years," the most spiritual and deeply significant Convention we have ever held.

2. That this may not be simply "another convention." It is intended that this shall be different and better than any and all; that the spirit of unity, of fellowship and love which characterized those early disciples and made possible the first Pentecost shall prevail and make possible a fresh baptism of the Holy Spirit in this Convention.

3. Under our Special Features Committee we are planning:

(a) For a banquet at which it is expected that 5,000 Baptists shall sit down in one room in the Annex of the Public Auditorium on Saturday evening, May 31st, to a great Fellowship banquet. Mrs. Mabel Willebrandt will be the speaker.

(b) For a great choir of 3,000 to fill the music hall and participate in the program of Friday and Saturday evenings.

(c) For a Pageant on Saturday evening, in which more than 1,200 will participate. This will depict some of the great episodes of Christianity. It will be a most colorful, thrilling and spiritually significant pageant.

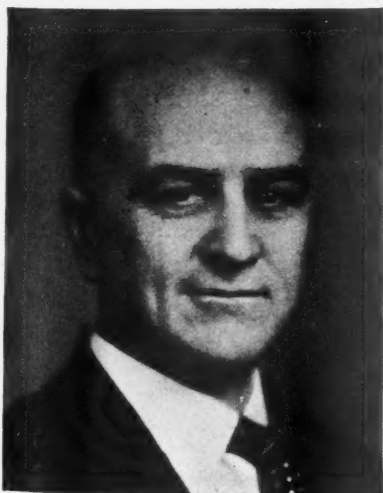
4. Our Good Fellowship Committee is arrang-

ing special recreational and good fellowship features, such as boat trips, motor tours, golf, baseball, etc., particularly to provide for the entertainment of our guests on Friday afternoon, when the Convention will be in recess.

The Baptists of Cleveland and Ohio, with delight and real enthusiasm, say to all the Baptists of the Northern Baptist constituency: "Come to this great Convention, we want You."

Convention time is inventory-taking time. On May 28th Baptists will have completed another year in Kingdom service. The annual meeting will offer an opportunity for review, analysis, reflection and the formulation of wise, purposeful plans for the future. As we celebrate our anniversary we have reason to be proud of our accomplishments. We can reflect with full satisfaction not only upon the extent of our work but also upon its quality. Pride of heart for past achievements is perfectly legitimate, provided there is purpose of heart to go on and do more and better for God.

We will look with clear and steady eyes at the great task facing us. We will understand that the present hour is rich in opportunities and that the future with its possibilities for increased Kingdom effort challenges us to greater endeavor.



REV. J. A. MACRAE
Hotel Committee



C. H. PRESCOTT
Committee of Arrangements

Let us so plan and work that we make the present deeply vital in its relation to the future as we promote the work of the kingdom of God through our denomination.

Cleveland is a city of throbbing industrial life, of lovely homes and parks, of fine churches, a center of culture, art and education. Its annual gift of over four millions to charity through its community chest tells the story of its civic spirit. Cleveland has noble traditions. This busy, growing metropolis has a soul and is interested in matters moral and spiritual.

Not only is great preparation being made in Cleveland and in Ohio, but glance at the splendidly arranged program and see the fine array of speakers with national and international repute.

Everything conspires to make this a never-to-be-

forgotten spiritual experience. Will the visitors and delegates come to Cleveland in the spirit of prayer and in the deep conviction that God is able to do for our Baptist Convention what He did for those early disciples.

We pass on to all the churches the suggestion that they take such action as will make possible the attendance of every pastor in the Convention area. What an inspiration it would be to many ministers in our small churches if they could share in the fellowship and high purpose of this annual meeting. We believe the church that pays the expenses of its minister to Cleveland will find it an investment of the best sort, for we dare to believe that everyone who attends this gathering will go back to his or her task with new enthusiasm and fresh devotion.



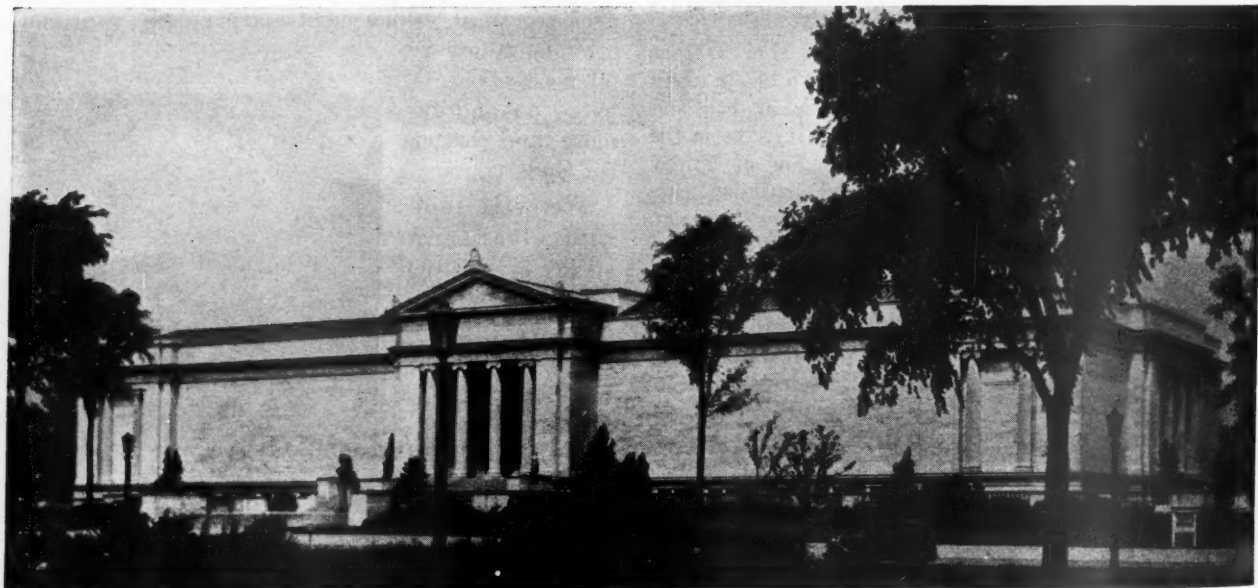
The Baptists of Cleveland and Ohio

Interesting Facts Gleaned from the Ohio Baptist Annual for 1929

BY HOWARD B. GROSE

OHIO Baptists constitute an important unit in the Northern Baptist Convention fellowship. The state ranks fifth in the number of members. The list runs: New York, 189,514; Pennsylvania, 130,512; Massachusetts, 97,992; Illinois, 97,379; Ohio, 91,323. Ohio has 467 Baptist churches, 470 ordained ministers, and reported 3,821 baptisms in 1928-29. Its contributions for current

expenses that year were \$1,925,890; for beneficence \$329,794; a total of \$2,255,684. These figures indicate the extent to which Ohio may be considered Baptist territory. And Cleveland is doubtless entitled to be called its capital city denominationally. Certainly of late years the Baptists there have made themselves known for their progressive, energetic and cooperative spirit, and for attempting large



WADE PARK, WITH THE ART MUSEUM, IS ONE OF THE BEAUTY SPOTS OF CLEVELAND



THE SPACIOUS ARENA IN THE NEW PUBLIC AUDITORIUM OF CLEVELAND, THE LARGEST HALL IN WHICH NORTHERN BAPTISTS HAVE EVER HELD AN ANNUAL CONVENTION

things with dauntless courage. In addition to the warm welcome from the Cleveland Baptists, of which Mr. Sharpe assures us on their behalf, the Convention delegates and visitors will be not less heartily welcomed by more than 91,000 church members in the state.

The Ohio Baptist Convention celebrated its centennial in 1926 at Zanesville, where the organizational meeting was held. Its receipts the first year were \$177, expenditures reported none. The receipts rose in 1923 to \$101,122, as an exception, but fell the next year to \$72,775, were practically the same in 1928, and \$59,472 in 1929, when the meeting was in Cleveland.

The records are full of interesting items. Well-known names appear. For example, Jonathan Going, that remarkable pioneer of home missions, was president of State Convention in 1828-9, three years before the Home Mission Society was born and just about a century ago. James M. Hoyt was president for twenty-four years (1854-78); S. W. Duncan, later foreign mission secretary, for five; then E. M. Thresher, W. H. Doane, H. F. Stilwell, J. H. Herget for various terms, and E. H. Rhoades, Jr., from 1916 to 1925; the president since then being J. H. Lloyd. Dr. T. F. Chambers has been corresponding secretary since 1915. Ohio keeps its faithful servants. Dr. Chambers' immediate predecessor, C. J. Rose, was in office twelve years, and G. E. Leonard, his predecessor, for twenty-one. We note,

too, that E. M. Thresher of Dayton, that stalwart leader of the denomination in all its work, evangelistic and educational, served as convention treasurer for eighteen years. R. S. Colwell was treasurer twenty-one years, and other names might be mentioned on the honor roll. There were strong laymen in those days, and Ohio had her full share of them. Put Ambrose Swazey of Cleveland in the group, and these men account largely for the strong churches in the important cities, and for such an educational center as Denison.

There are thirty Associations in Ohio, Adams opening the list alphabetically and Zoar closing it. Turning first to Cleveland Association, in which we are immediately interested, we find that it has the largest membership—12,116—running neck and neck with Miami (which contains Cincinnati) with 12,021. Nearest to these is Dayton, with 9,245. Cleveland Association has thirty-two churches. It reports for 1929: Baptisms, 368; building and repairs, \$364,907; current expenses, \$208,682; a total of \$573,590; total to Northern Baptist missions, \$70,072; total benevolences, \$78,476; and total for all purposes, \$652,066.37. That indicates an Association of power and resources. Nor is the indication aside from the facts when one comes to know the life in the churches and see how the city mission openings have been taken advantage of. At no point have the foreign-speaking people been more thoughtfully looked after. Rev. D. R. Sharpe, who has devoted himself to the

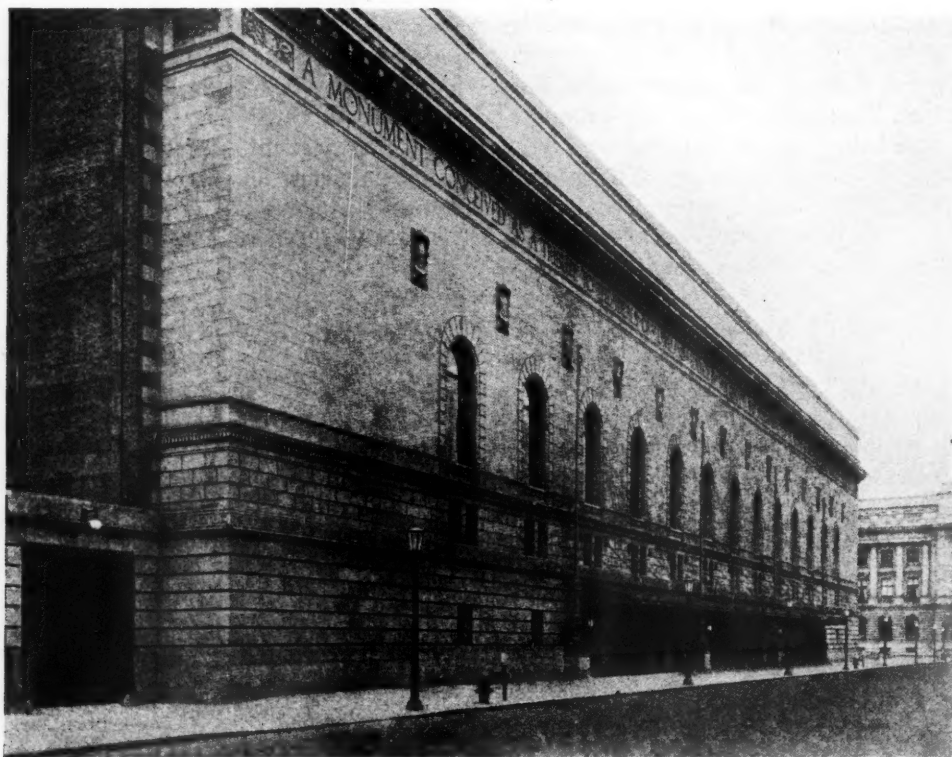
preparations for the National Convention, is the executive secretary of the Association.

In the list of the thirty-two churches we find the following: Czechoslovak, First German, Second German, First Hungarian, First Swedish, Polish, West Hungarian, Italian, Roumanian, Russian and Slovenian, or eleven of the foreign-speaking group. All the Cleveland churches have pastors except the Russian. Euclid Avenue Church, where many of the Convention side meetings will be held, is widely known and has for years been prominent as a downtown church where popular preaching of the evangelistic type was to be heard. It is also noted as the home church of Mr. John D. Rockefeller, senior, who has always been regarded by Cleveland as its most renowned citizen, in spite of his long-time residence elsewhere: He has maintained his interests in Euclid Avenue Church and been its most liberal supporter in its larger projects.

The Cleveland church just now most in the public eye is the First Church of Greater Cleveland, a union of churches, of which Dr. Harold C. Phillips is pastor, and which dedicated during the past year its noble Gothic edifice, with complete equipment for worship and work. Outside of the center of the business city, in a developing residence section of great beauty, this church has large possibilities of usefulness and influence. Without particularizing, for which the necessary information is not at hand, it may be said that the pastors and peoples of the

Cleveland churches work in sympathy and harmony, with the single objective of making the city increasingly Christian and moral as it sweeps ahead in population and material valuation. We shall have something further to say about them in another issue.

As for the city, it is known among other things for its persistent aim, these recent years, to build itself into the city beautiful, with a civic center not surpassed on the continent. In Western Reserve University it has a renowned institution of higher education, preserving the traditions of the New England founders, who belonged to the finest type of the Puritan heritage. Its residence avenues are famed for their beauty and stately modern homes. Lake Erie alternately chills and cools it, and the May days of Convention should prove about right, although the weather has become an uncertain factor in any section, from Alaska to Florida. But the evenings will be cool at any rate, and the roomy auditorium will prove attractive. We are ready to admit, in speech, all the superlatives which our Cleveland friends use so freely, but in print a bit of conservatism is quite as convincing. Cleveland is a fine city to go to, will prove a hospitable host to all who go, and the Convention cannot fail to furnish inspiration for the days to come. We cordially second Mr. Sharpe's advice to the churches, to raise an adequate purse and send their pastors—and of course their wives with them—to the Cleveland Convention.



EXTERIOR OF THE NEW PUBLIC AUDITORIUM OF CLEVELAND

Touring South India with Dr. E. Stanley Jones

A Narrative of Experiences at Round Table Conferences and in Personal Interviews in Presenting Christ to the Young Men of India

BY PAUL J. BRAISTED

I

I WANT to share with you some of the experiences of this tour. The preliminary papers sent out to those who prepare for the meetings contain the following statement: "The main purpose of Dr. Jones' tour is the presentation of Christ in a series of lectures, group discussions, and personal interviews." The series usually consists of five public lectures for non-Christians. In addition there are several meetings for Christians, visits to colleges and schools, Round Tables, group meetings, and personal interviews. There is usually a time early in the series when the leading men of the city meet together for an informal conference, and to get acquainted.

This is the third completed series of the tour. Its center was Sholapur. The general observations which I can make looking back over these three series are these: There are large and eager crowds everywhere. There is a hearty response to reality, and to the presentation of Christ. There are many who are truly seeking God. There is always a note of surprise and eagerness when they catch the thought that the Father is also seeking us. There are those in every place who enter into a new life in Christ and accept Him. There are always new manifestations of His life among the Christians who are raised to new heights of life and power. My part has been some speaking and lecturing, many group conferences and discussions, and many interviews. Most of all I have been working with the students in the centers where we have been. I have found this a great opportunity, with open doors and ready response. I will tell something of our experiences.

In Poona one of the students who came to me several times for interviews had been doing a good deal of reading. He kept the quotations which appealed to him in a little notebook. I read them through. Here were quotations from Tolstoy, Carl Marx, Lenin and Gandhi, and some others. I asked him why he was reading Tolstoy and Gandhi, Marx and Lenin. His ready reply was: "So that I will know whether revolution or non-violence is the best thing for my country." He was weighing two views of life. One view was that only by revolution could the ends of *swaraj* be attained. The other was the idealistic, the spiritual philosophy. I asked him what his position had come to be, and he said that he had come to worship Gandhi. He went on to explain that when temptation came upon him more than he

could fight he could cry, "O Gandhiji, save me!" In the addresses and in these interviews we had been stressing the new life in Christ and the moral dynamic which He gives. One morning this student came to say that he had decided to worship Christ only. He said, "I want you to know that you have not brought me any new thought, but you have made available a new moral dynamic."

A principal of a college with nearly 2,000 students when asked just where his students were in their moral and spiritual lives answered, "They are unhinged." It is the impression that one gathers. The old things which they were to take on authority are slipping away. The scientific spirit has gripped them and they are determined to test everything. But while the old religious beliefs are slipping away there is nothing being offered to them in its place. They are therefore in a great drift. There are two refuges which they find—one is theosophy and the other agnosticism. The former says, "All religions are equal and lead to the same goal." It frees from any particular personal and moral responsibility. The latter says, "I don't know," and in its most chronic form cries, "No one can know." They are usually in the former position. But they are everywhere open and eager and frank and very responsive to Christ when presented in His fulness. They are eager for Reality, and respond to the witness that is real and has the stamp of life upon it.

They ask the largest possible variety of questions. For the most part the questions are serious and mainly related to life. Frequently they have to do with how to find God, and the essence of real religion. We are defining religion in terms of experience—an experience of fellowship with God—the realization of the search in the glory of His presence. This usually leads the most sincere to ask those deeper questions as to how we have found. And then the gates are fully open to point out the path to Christ and the unsearchable riches of His life. Other questions have in the back of them the whole political issue, and the desire for freedom and self-government. Often we hear, "Is it not right to commit suicide?" or "Don't you think we must use violence?" "Mustn't we do something to startle the country into action?" And here is the very battle ground of their hearts. The contending forces are brute force, materialism and violence on the one side and on the other love, spiritual life and non-violence. And here they are not certain which way to

go. What a day to go to them with the certain witness of the power of the Living Christ to take life, lift it, and transform it. These questions will give a little insight into the variety of the things which are asked.

The subjects of the last series of Dr. Jones' lectures for non-Christians were these: Is Religion an Opiate to the People? Life in the Spirit; and My Personal Religious Experience. Most of the lectures have been given in theaters. Sometimes we must change our time of meeting to fit a coming or departing show. Last evening we had to delay a half hour for a wrestling match. Then we entered the theater to face a curious crowd, part of whom had stayed from the match and the rest of whom had come to the lecture. It was the last of the series here, and Dr. Jones was speaking on his Personal Religious Experience. They listened with rapt attention. There was apparent interest and desire for the Life of which he was speaking.

The meetings are followed by periods of questions. Certain questions come up in every place. Someone will ask about Karma. Someone will ask, "Do you believe in rebirth?" And they more often than not receive this answer from Dr. Jones, "No, I believe in new birth, here and now." The question of meat eating is always up. The nature of Christ either from the point of view of His manhood or of His divinity is usually interjected. Some are shackled by false reports of conditions in other parts of the world. Others want to know whether Christ is actually working anywhere in the world effectively in human lives.

A New Series in Bellary

The interviews reveal mixed motives on the part of some. Others come with a true desire for a new spiritual life. There is no joy like that of seeing the light of discovery on the face of one who has been much disturbed and who has found peace and life in Christ. In Poona there was an after-meeting following the last of the public lectures at which over 200 remained to seek further instruction. They were real seekers and were organized into a class which is meeting for further study.

On leaving Poona en route to Sholapur we visited Mukti, the great school of Pandita Ramabai. It was the day when the Committee on Age of Consent made their report public. Their first paragraph spoke of the new awakening of women in India and their quest of a just share in the things which life offers. It was a very interesting thing to then enter Mukti, and stand in the room of that great saint and scholar and lover of all who needed sympathy, and realize that the entire movement among Indian women really began with her. She won her life and peace through much suffering and sorrow, and it is the memory of those who worked with her in the

school, that "no call for sympathy was ever turned away." One gains at Mukti, or in contemplation of the great life which she lived there, a vision of the day when India's women shall be released to make their priceless contribution to the life of this people and the people of our race.

Yesterday we motored to a great center of Bhakti religion in South India—Pandharpur. The great poets of Western India have made this shrine of Vitoba famous. At the annual festivals there are 225,000 people from all over India who come here on pilgrimage. Some come afoot as in ancient times, others measure their length or roll the entire distance from their homes in payment of some vow. But in these degenerate days the majority come by train. We were taken to the great temple. We were allowed on the terrace and could watch the worshipers from above. The air was heavy with the fragrance of the flowers there in great abundance for offering to the god. Several circles of singers were moving round and round to the clanging of their cymbals and the cadence of their devotional songs. They sing for hours, their voices and music rising and falling, now in a great screech and almost frenzied burst, and then dropping to the quiet and pensive note. A din, we would call it. To them it awakened all the deep emotions to devotion and worship. Here and there women worshipers slip into the circle and kiss the feet of the chief singer and then pass on to bow before one idol, to kiss another, and to pay their vows. I found myself asking time and again, "What holds them to Vitoba?" One feels the utter one-sidedness of worship that is not balanced with thought and life. How abnormal is anything which emphasizes one part of our nature to the exclusion of the others. Christ draws into fulness of life the whole personality of man's thought, feeling and will. He could cry aloud, "I am the Way, the Truth and the Life." He came that men might have life in its fulness, in its completeness.

Let me quote a few lines written by a member of an Ashram in Western India where we lived for a week during one series of meetings. In this place the true Indian spirit is interpreting Christ in Indian ways:

"There is a peace far deeper than the hush
Of college gardens in the eventime. . . .
It is the music of God's beating heart;
The action of the Lord's triumphant will;
The all-creating beauty of His love,
O life divine, so silent and so still,
Open my mind to Thy sweet influence,
Let the harmonious order of Thy peace
Fashion my thought, direct my will's desire,
And quicken all my spirit's energy."

The most glorious thing in all this work is to see Christ in the very center of the conflict of other philosophies and religions stand out in living and creative radiance and power. Faith will not thrive

in a hothouse. It needs the open air, the struggles and conflict of daily life, and in losing itself it comes back more radiant. Christ is greater when we see Him triumph in the hardest places.

II

Before telling you more about the tour may I mention one of the great events of the past few weeks and years. The supreme topic of interest for all interested in social reform has been the Sardar Bill. This bill was designed to raise the age of marriage. It has been in committee for many months. It has now passed the Assembly. The victory was decisive, for only 14 voted against it while 65 voted for it. When this has gone into effect it will raise the age of marriage to 14 years. Lest anyone feel that this is none too high, let us recall that this is India and that this is a truly great reform. It points, when taken at its least significance, to a reforming of age-old customs and practices. This is no sudden thing for it has been studied and worked over for several years. One of the great forces which has brought recognition of the necessity of this legislation is the oncoming tide of woman's influence in this land. Those who have begun to share the privileges and life of the world are most keen to share it with their sisters who have not seen the light of freedom. When Indian womanhood has come into its place in the nation and the life of the world there will be great transforming movements. When she has begun to take her part no opposition will avail. When she has come into her fullest life the Kingdom of God will have come in India!

The meetings in Bellary were some of the most successful so far. There were large crowds every night, and great numbers of eager questioners after every evening meeting. The last night three or four hundred remained to ask one question, "How can I find God?" About one hundred enrolled in study classes for further study in the Christian life. I found every day full in group conferences with the students, and in personal talks with numbers of the students. There is nothing like the joy that steals into the crannies of one's being when the light of a new discovery of life in Christ dawns on a one-time troubled face. One young Brahman lawyer came for several talks. He finally said, "I give my heart and life absolutely to Christ. I love Him. I live for Him." A letter recently came to me from him and part of it is interesting to all of us. He spoke first of the book which I had loaned him, *The Christ of the Round Table*. "That is the most remarkable and epoch-making book at the present day. But I must confess, that however accurate and inspiring may be the written word, it is not the same as hearing the soul-stirring talks of Dr. Jones which go right deep into the inner life. The Christian Church is asked to take to every human heart the Living Christ instead

of a dead Christian dogma. . . ." The test of a book is in its fruits! Here is a young man piercing to the very heart of Christianity—Christ!

The man's experience reveals the power of Christ, the Living Christ of contemporary experience, to change life, to lift it and to make it new. He closes with these words: "I would kindly request you to send me a message whenever you find time, as to how best one can get nearer and nearer in fellowship with Christ, and how the heart can be strengthened in the faith in the Living Christ." There is a vision of the soul of India, not on the quest for God, but a larger quest in the realization of Him, a discovery of the resources of His life.

Mrs. Braisted came up to Bangalore to spend the week with me while we were in the meetings there. The public lectures were held in Tippu Sultan's old palace. Tippu was the last Moslem ruler of South India. The forts which top every hill of the south are the marks of his domain. What were once fortresses are now relics of a bygone age. The world is somewhat better than when everything was organized for war alone! The little platform and balcony upon which the old Sultan used to stand to deliver judgment and publish edicts made a most excellent sounding-board for the gospel. The crowds were very large and eager. I met groups of students daily and had numbers of interviews with individuals.

I enjoy nothing more than talking with these eager students about their deepest problems, for we are ever at the center where decisions are being made and where the course of life is being moulded. Someone asked in Anantapur whether American college students were very religious. I replied that they were just as religious as and no more so than Indian students. Students are essentially the same, having the same point from which they look out upon life, having the same passions, the same up-surging desires, with the same potentialities, abilities and powers, the same eagerness, and responsive to the same note of reality when it comes with the ringing note of certainty and the stamp of life upon it. The same hatred of sham, and the same eagerness for character, for life in all its fulness, is found everywhere. Youth the world over is seeing its visions. The touch of the Living Christ can and is bringing them into living reality. The future is atremble with the new surging streams of idealism and life and youth. What a force there is here when it is brought under the spell of Christ and then not restrained, but integrated, directed, fulfilled unto the recreating of the world from what it is to what it shall one day be!

The Influence of a Book

The first afternoon there was a Garden Party where all the leading officials and men of affairs in that native state gathered. In the course of the social

hour the Hon. Srinivasa Sastri, leader of the Servants of India Society, spoke of his work in South Africa where he had been sent to work for a settlement of the racial problems there. He spoke of the influence of the book, *The Christ of the Indian Road*. The Minister of the Interior told him that his whole attitude toward the Indians of South Africa was changed by the reading of that book. The attitude of the Dutch people had been remolded by the study of this book. And he said, "My brothers, if our great Dr. Jones has been able to change Dr. Malais' attitude, and turn him from an enemy to our best friend and bring harmony, he is our friend and we cannot do without him." "We give to you, sir, our deep gratitude for what you are doing for us." The *Christ of the Indian Road* is the Living Christ who is walking throughout the world remolding and remaking men and institutions, and society, and nations, and the whole world of men. What a day it will be when He walks untrammelled by the wrappings of our own making with which we bind Him.

The meetings in Gooty and Anantapur were of shorter duration, but very good in both places. In Gooty there was an international dinner where Hindus, Moslems, a Buddhist, Americans and English, men and women, sat at dinner together. It was an innovation, and it was glorious to watch men as they for the first time broke over the barriers and ate with others. The group was afterwards turned into a Round Table Conference, and a most helpful evening was spent sharing experiences. One does miss the note of finding, in lives where Christ has not found a place!

One of the questions which youth is facing is that of the uniqueness of Christ. They are asking, "Is it not possible to conceive of a higher type of being still." And no answer but a real one will be accepted. I love to hear the question asked, for I know Him, and know that as they thus draw closer to Him they will see His beauty, and catch step with His purpose. Did I say "will"? Many are already doing so.

(TO BE CONTINUED)

The Gift of Pentecost

Stimulating sentences from "Perpetuating Pentecost," by John M. Versteeg, published by Willett, Clark and Co.

Well adapted for Quotation or Suggestion as Preaching Points

What we need is not to have Pentecost rationalized, but to have it realized.

It is time we had done with discounting spiritual experiences because the emotions, to those who examine but do not experience them, appear to be excessive. . . . As a matter of fact, nearly all of us these days are altogether too emotional in our fear of emotions.

None of the spiritually initiated can ever doubt the actuality of Pentecost. They realize that nothing short of a Pervasion of Power could have made a Fellowship of the Spirit out of that bewildered, cringing little company of disciples.

Pentecost came because Jesus had gone. It came that His Spirit might live on among men.

Pentecost is of use only to the prepared. To all others it is a puzzle, a stumbling block, an aberration.

The time element has to enter in. You do not rush up to a language and master it, and you do not rush up to a Pentecost and experience it. That waiting did the disciples a world of good. It equipped them spiritually.

Pentecost was a gift. God initiated it. Naught but the God-begotten is power-begetting.

The story of Pentecost is not the story of what men did, but of what the Spirit did.

That the Spirit came to men, and made His way into the deeps of them, is the main point the story of Pentecost makes! Pentecost is the epic of the Eternal Energy.

Prior to Pentecost the disciples were instructed disciples; after it they were inspired disciples.

The more one gets of a pentecostal experience the more he will see in Christ. It will be no time before he will see God in Him.

Let us remember that Christianity was originally a lay-

men's movement. No clerical leaders were about to take the matter in hand.

It was a great hour in history when the Christian Church was born. It was a sad hour for mankind when the Christian Church began to forget what it was born for!

Furthermore, the (Pentecostal) group put a new spirit into ethics. Jesus, for them, became an authority on, and the supreme authority in, life.

The Spirit (at Pentecost) revealed a living Christ to the disciples. Heretofore they had been looking back to Jesus; now they began looking up to Him. . . . They perceived that a living God of necessity meant a living Christ.

When we are talking about perpetuating Pentecost, we are thinking, not of high-pressure moments, but of high-powered motives.

Pentecosts originate in the determination, on the part of groups, to take Jesus as their authority. Pentecost is perpetuated whenever a group gets the spiritual power to have fealty to fellowship, life-wide concern for personality, and courage to adjust the ordinary affairs of life to the extraordinary insight given by the Spirit of Jesus.

Pentecost has been a day; it must be a dynamic; it has been a memory, it must be a movement, "ambitious for spiritual endowments."

Pentecost gave the world an international Christianity. The Christ who came into the world at Bethlehem went into the world at Pentecost.

Evangelism was bone of the bone at Pentecost. Pentecost produced indomitable evangelists, and Peter was chief of them that first day. . . . His evangelism was missionary to the core.

Our task is not to preserve the church, but to quicken it. The question is not whether the church is going to live, but whether it is going to be alive—"an habitation of God in the spirit."

The Christ of Every Road: A Study of Pentecost

A REVIEW BY HOWARD B. GROSE

A NEW book by Dr. E. Stanley Jones, author of *The Christ of the Indian Road*, is sure to hit the mark it aims at. This volume does it, and in a very remarkable way. I know of nothing that deals with this vital subject with such a grip on the conscience. It brings quick reactions at various points, but whether you agree or disagree it stirs you and that is often salutary. Dr. Jones tells us that he did not mean to write another book for a number of years after his *Christ at the Round Table* came out; but while on his South American evangelistic trip, in the quiet hours of meditation on shipboard, this book in outline came to him; and when on returning to this country the first request of his publishers was that, in view of the forthcoming celebration of the the nineteen hundredth anniversary of Pentecost throughout Christendom, he should write a book on Pentecost, the combination seemed a compulsion.

In the opening chapter he states his conviction that we are on the verge of a spiritual awakening; that the world-ground is being prepared for this on

a very extensive scale. He gives as reasons: (1) The scientific attitude, with its demand for fact, is a soil upon which our gospel can come to its own, for it is founded on fact and appeals to and produces it; (2) The trend toward experience leads us straight toward the heart of the gospel, whose genesis and genius is experience; (3) Underneath the agnosticism and materialism of our day runs a note of wistfulness that will burst into a seeking for God if we can bring to it a gospel that is adequate; (4) Every other way of life is breaking down except Christ's way; (5) Religion is becoming more and more Christ-centric, and God can trust us with power to the utmost if it is to be used to make us Christlike. If this statement is correct, the demand for experience is central, and it heads us straight toward Pentecost, where experience becomes immediate, living, morally and spiritually transforming, God-filled, aflame and adequate to meet life. Pentecost is the meeting and fusing of potential and actual life. These points are amplified in striking manner. They are all thought-compelling.

The second chapter, "The Church Behind Closed Doors," is not pleasant reading. The question is, is it true? He says we are in the throes of passing from traditionalism to life based upon the authority of facts, truth, experience. This sends life straight to the doors of the Christian Church, and there it stands waiting for some clear word of guidance, some note of certain experience of God, of the way to live, of power over evil and self, of a human brotherhood. Can the church speak that word out of the depths of its own radiant sense of God, out of its own experience of victory in life? Here is his conclusion: "My intimate contact with thousands of ministers in our Retreats, with the general church life in East and West, compels me to say that the church is largely unready for this hour. The church is living between Easter and Pentecost. Easter stands for life wrought out, offered; Pentecost stands for life appropriated; lived to its full, unafraid and clearly and powerfully witnessing to an adequate way of human living. The church stands hesitant between the two, hence comparatively impotent. Easter has dawned; Pentecost has not. If the church would move up from that between-state to Pentecost, nothing could stop it—nothing!"

Now it is stopping itself by its own ponderous machinery. Whenever we have been troubled in conscience about our spiritual impotence we have added a new wheel—a new committee or commission, a new plan or program, but with little or no power to run the old or the new. Pentecost is not a living fact



DR. E. STANLEY JONES

with us. Hence we worship machinery instead of winning men.

In a striking passage he pictures the disciples before Pentecost, with the doors shut for fear of the Jews—"a church behind closed doors!" "A church living between Easter and Pentecost is always behind closed doors," he adds, and says the church today is behind closed doors *for fear*. For fear of the scientist, for example. Afraid he will explain away things precious to us we clasp our faith to our bosoms to protect it, forgetting that our faith does not need protection but proclamation. The church is behind closed economic systems, fearing to offend wealthy contributors. Behind closed doors of race exclusiveness for fear of losing white prestige. This we do not believe to be the chief reason for race prejudice, but we must remember that Dr. Jones has spent his life among peoples of color. Behind closed doors of national isolation for fear of being called unpatriotic, while the world situation is crying to heaven for someone to lead us out to a human brotherhood. And lastly he names closed doors of mere routine of ritual for fear of breakdown, and of unshared personal experience for fear of failure. The early church members were spiritually contagious, but today we find it easier to pay the minister to be our proxy. "It is easier—and more deadly. The church becomes a field instead of a force for evangelism. . . . Our churches are filled with spiritual depression because there is so little spiritual expression." Instead of what is called reticence he sees barrenness, and says, "we need nothing so much as we need a passionate evangelism that will take men out from behind closed doors and impel 'each one to reach one.'" A provocative chapter.

In the next he admits that some have moved up from the between-state to Pentecost, but these brilliant exceptions only make the shadows darker by contrast, and he would see the whole church move up. It has not. "It can dissect life but can not give it. It knows everything except how to live and to live abundantly. It has learned to deny but not to

affirm. . . . Much of modernism has discovered processes but not power; it knows biology but lacks life; it has found truths but is not possessed by the truth; it is penetrating but not Pentecostal; it has found right attitudes, but insufficient altitudes. It lacks sky." This is a keen and searching analysis of the present spiritual condition of the church where the sky is small and overcast or lost. Pentecost gave the disciples sky. It saved them from the trivial, the marginal, the irrelevant. Henceforth they saw real issues—they knew where the real battle lay. He declares: "I see absolutely nothing that will get the church of today out from behind closed doors except it be this one thing—Pentecost. Increase the ornateness of its ritual as you will, improve the quality and quantity of its religious education as you may, raise the standards of qualifications of the ministry as high as you can, pour money without stint into the coffers of the church—give it everything—everything except this one thing that Pentecost gave, and you are merely ornamenting the dead. Until this sacred Fact takes place, preaching is only lecturing, praying is only repeating formulas, services cease to be service—it all remains earth-bound, circumscribed, inadequate, dead." He concludes that in Christianity there is a lost chord, and it is Pentecost.

We cannot go on as we should like to do with this analysis, but the central thought has been revealed. The chapter on "What Happened at Pentecost?" removes Pentecost from the abnormal and over-emotional wrappings that have seriously affected its wide acceptance and obscured its central fact—finding God in transforming intimacy and power. The chapters which follow treat of Life, of Pentecost and Personality, and Pentecost in many relations. The reader is not left in doubt at any point as to the author's convictions and views. He makes clear the new era that will dawn if the twentieth century disciples come into the enduement of power that made the first century disciples victorious witnesses for the gospel of life and salvation. It is a gripping book. Published by the Abingdon Press; price \$1.50.

A Suggested Program of Evangelism for a Country Church

BY BENJAMIN T. LIVINGSTON AND EDWIN E. SUNDT



THE American Baptist Home Mission Society, recognizing the need of evangelistic efforts in every community and the necessity of facing the problems involved, in a spirit of cooperation and good will hereby presents a suggested program of rural evangelism adaptable to any field. It is understood that these suggestions do not cover the entire question of evangelism, and that portions can be eliminated or added as the need arises. This

program is exactly what the title states, "A Suggested Program of Evangelism."

OBJECTIVES

Every church should clearly understand what the objectives are. It is not enough for the minister and a few leaders to appreciate this; the church as a whole should discuss, adopt, and carry out what it discovers to be its reasonable objectives. Rural evangelism must be a cooperative project in which all ages and all departments share.

1. The church should minister to all the needs of all the

people within the areas it serves, and prove by Christian helpfulness that it is absolutely genuine and sincere and unselfish in seeking to enable people to solve life's pressing problem in the Christian way.

2. The church should endeavor to win the individuals in every family to definite allegiance to Christ, and to secure their cooperation in making the community Christian, and to assume its share in making Christ known to the world.

3. The church in every phase of its program, whether recreational, educational, social, or distinctly religious, should contribute to the making of a rural life that will be richer, happier, and nobler and Christian in the fullest sense.

KNOW THE FIELD

A knowledge of the field is positively essential before any successful program can be launched.

Any study of the local area must be inaugurated by pastor and people together.

This study should reveal the actual local conditions, morally, religiously, economically, socially and educationally.

PROGRAM BASED ON NEEDS

What are the needs as revealed by the study? Are the people burdened by poverty or too many comforts? Is life too hard or too easy? Are the people indifferent to progress in church programs?

Single out from the many needs, as revealed by the study, what the essentials are. Is it cooperation, friendliness, better understanding, more social or religious life, etc.?

THE PROGRAM IN ACTION

Underlying any effective program in rural evangelism is the spirit of cooperation and friendliness.

Secure the confidence, good will, aid and prayer of people and organizations in the local area. Do nothing to antagonize, and as far as possible unite with surrounding churches in promoting these ideals.

Realize the importance and Christian values of friendly socials, get-togethers, and cooperative sharing of all phases of community life. Give and create opportunities for concrete expressions of good will, through helpful services on such occasions as Thanksgiving, Christmas, New Year, Easter, Armistice Day, or at any other time.

Preach continuously and persistently on themes that will inspire and promote exactly what is included in the program of friendliness and cooperation. Above all proclaim assurance of forgiveness, charity, divine love and human brotherhood, uphold the friendly Christ whom the common people heard so gladly.

Through family worship, prayer groups and devotional meetings keep the spiritual content and objectives of the entire program before all the people.

Provide a rich content for the worship services and the church school so that they may radiate comradeship, good will and Christian fellowship.

Promote church vacation school (D. V. B. S.)

Use public schools for friendship-socials and contacts.

Encourage week-day religious instruction in church schools where possible, and use homes for this purpose in remote sections.

Organize summer outings; picnics; family reunions; homecoming days in church; harvest festivals; national anniversaries.

Enlist the prayers and help of young people in eliminating

divisions, ill feelings, and in promoting all that is implied in the stated objectives. Give them the opportunity for self-expression under constructive leadership.

Give the children a real place in the church worship, Sunday school and social gatherings.

Make the church grounds, building exteriors and rooms particularly neat, clean and attractive. Torn hymnals, Bibles, and leaflets often leave unfavorable impressions.

Train leadership through special classes and groups, always emphasizing ideals of unity, better understanding, good will and loyalty to Christ.

Let your gospel be cheerful and stimulating in word and deed.

HARVESTING RESULTS

Through personal interviews and efforts enlist others in the cause of Christ and help them to see their opportunity and privilege to share in the abundant life through Christ.

Use local leadership, and when it seems advisable to secure outside aid—that is, an evangelist or a neighboring pastor—exercise the greatest care in the choice of such leadership and cooperate in this regard with state officials.

There is a real place for decision days at appropriate services and occasions during the year. Practical and careful preparations should be made for these occasions. Decisions are of tremendous religious value and should be brought about in a normal, happy and inspiring manner. The best results will be obtained through pastoral and personal evangelization rather than by spasmodic efforts.

There is no reason why public worship should not be thoroughly evangelistic all the year through and opportunity given whenever conditions justify the personal and public confession of Christ as Saviour and Lord.

Organize the membership of the church by districts in a way to make possible the intensive visitation of the field.

Create a Responsibility or Constituency List, that is, a list of all the people in the church and community who are not yet identified with Christ and the church.

This list may be secured from the church membership roll and from the families represented on the rolls of the organizations of the church, and also by a survey of the town district.

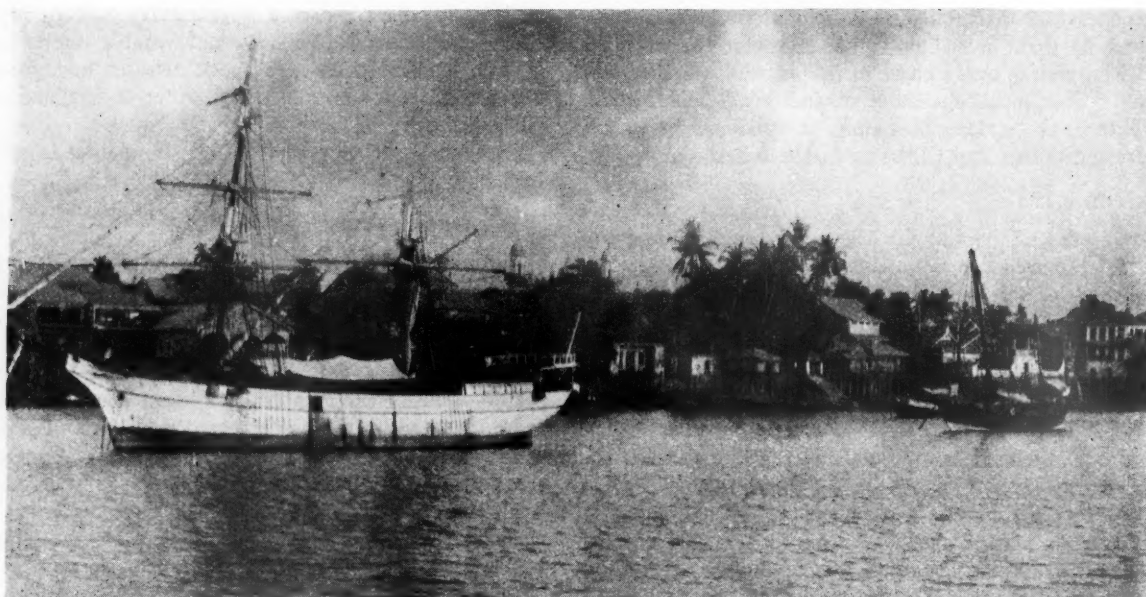
There should be in every church whenever possible a class for those who are about to become church members. This class should carefully and prayerfully consider the implications of the Christlike life and the duties and obligations it involves. There should be emphasis upon the positive need of the individual church member sharing in some specific way in the work of the church through giving, regular church attendance and the doing of some specific task. Happy the pastor who can lead the new-won souls to a recognition of their opportunity as church members to share in the work of Christ's kingdom.

Having won these new and loyal people to Christ the church owes it to them to see that they are given suitable places in the work of the church. There are opportunities for service in the church school, home visitation groups, auxiliary organizations or other activities calling for kindness, and for which this person may be especially adapted. By all means save the new convert and church member from becoming a loss within a few years.

For available helps write to the Division of Evangelism, or the Rural Division of the American Baptist Home Mission Society, Room 1006, 23 East 26th Street, New York.

Touring with the Student Gospel Team of Burma

BY G. E. WIATT OF JUDSON COLLEGE



ALONG THE SHORE OF BURMA, SHOWING THE SCENERY AND TYPE OF VILLAGE REACHED BY THE STUDENTS ON THE TOUR DESCRIBED IN THIS ARTICLE

THE trip I am going to tell about is one that I took with Rev. V. E. Dyer and the Gospel Team from Judson College and the Theological Seminary. Mr. Dyer, who is located at Insein, has been conducting these evangelistic trips for several years with much success. The team assembled at Botatung Jetty at six o'clock in the morning. There were fifteen of us in all—Moody and Edward King, Aung Tun Aye, Melvin Tun Pe, Ba E, San Tay, Maung Thaw from Judson College; Saw Mooler, John, Peter, Thein Ohn and Ko Ko Gyi from Seminary; Saya (teacher) Ba U, Saya Ka, Mr. Dyer and myself. It was not an auspicious beginning for the boat was late in starting. We realize now, as we look back, that we invariably had to wait whenever we had to depend on transportation other than our own legs.

The inadequacy of the small coastal steamer, the *Chakdara*, was apparent from the beginning. We had difficulty in finding room for our camp cots on the crowded deck space, which was packed with natives. We always travel "royal third" on these gospel team trips in order to cut down expenses as much as possible. The first meal proved to be a "flop". Mr. Dyer, realizing that to get the best results in this sort of work one must be in top form physically, had an interview with the chief steward and told him in no uncertain Hindustani-English what we thought of the food. The next meal had

improved considerably, but there were only three of us left to appreciate it. The others were lying up on deck in various stages of the "worst of maladies".

That afternoon there came a thunder shower. We successfully weathered it by crouching under the canvas awning and turning up our cots to keep out the rain driving in from the sides. Our neighbors were sent scurrying below deck with their chicken crates, bed rolls and baggage. The rain soon stopped, and the increased deck space gave us a chance to put up a deck tennis net. The excitement of the storm had helped the sea-sickness considerably so that all were able to join in. During the competition which followed we all came to know each other much better. A good deal of the day and a half on the boat was spent in Bible study and prayer in order to prepare the team for the work ahead.

We went to Sandoway by bus from St. Andrews Bay, stopping at Napoli to have a hurried swim at this famous seaside resort. A casual observer would probably suggest that its popularity was undeserved as there was no boardwalk in sight; in fact not even a teashop, which are as plentiful in Burma as ice cream parlors or hot-dog stands are back home. But we soon decided that the beach was much better for having remained unspoiled.

After staying in Sandoway over night we pushed ourselves and our luggage into a bus and drove twenty miles to Kyauk Gyi (pronounced Jauk Gee,

which means Big Rock). Mr. Bruce, who has recently been appointed missionary for this district, accompanied us from Sandoway. That evening we put on a concert just across the river at Kyaik Taw (pronounced Chike Taw). Concerts and games are conducted at every village and are held with the idea of breaking down barriers, especially among the Burman Buddhists who are in large measure strongly opposed to Christianity. That night there were six who showed their willingness, publicly, to follow Christ.

The concerts which I have mentioned brought to the surface a variety of the latent abilities in these Burman and Karen boys. The way to an Oriental's heart is through his appreciation of dramatics, and so well known Bible stories were included in the Team's repertoire. Songs, instrumental music, and humorous skits made up the rest of the program which also included one or two testimonies of religious experience.

The next day Bible classes were conducted for men, women and children, and Ko Ko Gyi gave a purity lecture to the young men of the village. The change in this lad has been remarkable. He has in the past fought his way to the light-weight Burman boxing championship. Though nominally a Christian at the time, his heart had not been won to Christ. Mr. Dyer solicited his help last year to accompany the Team. Now he is one of the strongest influences, spiritually as well as physically, that the Team has. That afternoon barriers were further broken down as the village young men opposed Judson College in a football game. Another concert held that evening at the first village, Kyauk Gyi, ended our stay at this place.

It might be well to say that here the Team does not always get striking results. If the work in the district has been far enough advanced, then often a visit will be the deciding factor in the lives of many and they will confess Christ. But sometimes, as was the case in this particular district, for one reason or another the work has not advanced as rapidly as in others, so that all we can hope for is that the testimonies of the boys, the tracts and Bible messages may take some hold and later bear fruit.

Early the next morning, while it was still dark, Mr. Bruce was awakened from a sound sleep by the cook, who told him half fearfully that a thief had paid his respects during the night. On first look it seemed that all the foodstuffs and cooking utensils had disappeared, but Mr. Bruce soon discovered them strewn along the bank of the river a little way from our bungalow. First came some cans of sardines; then the portable Victrola set upright to play; a little farther on the frying pan, then two cans of condensed milk which had been hacked open with a *dah* (big knife), etc. Finally everything was recovered but the cook's Sunday suit and the tin of nut-



STUDENTS ARRANGING A MEETING IN A VILLAGE PUBLIC SQUARE

meg. After *chota hazri* (small breakfast) we adjusted our luggage on ox carts and walked eleven miles to Bogale. The usual procedure was followed.

It was a delightful surprise to discover that Ther Gone was very near the sea, and that there was an excellent beach supposedly free of sharks a couple of furlongs from the village. After the walk the clear, cool salt water was a tonic, and the boys were rejuvenated for the concert that evening. As this seemed like a very promising village it was decided to stay over another day, conduct further Bible study classes and carry on house to house campaigning, in which work the boys have a chance to meet individual problems. Our last swim was broken up unceremoniously, when someone yelled "sharks." We came in shore rather hastily in time to see six or seven fins leisurely cutting the water 200 yards out. Mr. Dyer and I, after a brief consultation, ended the scare by deciding that they were porpoise fins. On the evening of the second day here a final concert was given which was attended by a crowd of over 300 people. The decision of two to join the church in this village gave us some hope that our visit had not been in vain.

Our return trip was comparable to that coming. After waiting five hours for a car to take us to Sandoway and almost deciding that we would have to walk the 25 miles, we arrived at St. Andrew's Bay only to find that the boat was 12 hours late. Hotels with hot and cold water being rather scarce in that vicinity we spread our cots on the end of the jetty and took turns watching until two a. m. to see that our baggage was not stolen by the coolies and sailors in the boats anchored alongside. A full tropical moon, a soft night breeze and the distant boom of the surf on the shore made the watch more pleasant than otherwise, however. After getting on board the ship we managed to get some sleep that night in spite of two garrulous old women, parked beside our cots, who insisted on talking continuously during the remainder of the morning.

The Kingdom of God Movement in Yokohama

BY SABROE YASUMURA

Pastor of the Kanagawa Baptist Church, Yokohama

THE November meeting of the Yokohama Pastors' Association took up the matter of the Kingdom of God Movement and, after a deliberate discussion of its nature and purpose, voted that the secretary of the association send out invitations to all the churches asking them to send delegates to consider the matter. The meeting was held in the Y. M. C. A. building, and about sixty people came from all the Christian institutions of the city.

At that meeting the Kingdom of God Movement received the hearty support of all present. It was unanimously voted that the Christian institutions of Yokohama should heartily cooperate with the central committee and give unanimous effort to bring success to the Movement. A constitution of the Yokohama branch committee, prepared by the pastors' association, was adopted and a standing committee of twelve was elected. This committee represents all the branches of educational and social work as well as churches.

Later, this standing committee was reorganized into four working groups, namely: (1) The business department, to work with the central committee and keep the records and accounts. (2) The church department, to work through the different activities such as pastors' association, deacons' meetings, ladies' auxiliary, young people's organizations, Sunday schools and Yokohama Oratorio Society. (3) The school department involving all the Christian schools, student Y's, and Christian night schools, to work in all schools and colleges. (4) The social department involving Y. M. and Y. W. C. A., W. C. T. U., and Japan Temperance Union, to work for social welfare through governmental and private channels.

The Baptists have an active part. Mr. Tokita, pastor of the Yokohama church, is secretary at headquarters and the real manager of the whole thing. Mr. Takaya of Kanto Gakuin is associate secretary with Mr. Tokita and also on the school committee. I am in the church group with Mr. Hirata, pastor of the Congregational church, besides being on all the departmental committees. Mr. Nakai and other Baptists are taking leading parts.

The work began on the evening of January 5. All the eighteen churches devoted their evening meetings to prayer for the new movement. Following this every night for a week all the churches met together for united prayer, giving up all their individual plans for New Year's time. They prayed for the Kingdom of God Movement, setting a subject for each night apart from the international subject. The

meetings grew to have from 80 to 100 attendants. And when the subject was for children practically all the Sunday school teachers in the city turned out for earnest prayer. It was beautiful to see all the teachers from the different churches praying without discrimination for the future citizens of the Kingdom of God on this earth.

Finally the day for launching the Movement came—the 12th of January. At 4.30, 250 people sat at the very simple supper. There were fifteen who had been baptized more than fifty years before; so foreigners and Japanese together celebrated the seventieth anniversary of the coming of Protestant Christianity. We heard the recollections and thanksgiving of several of these old people and then everybody went to the city Memorial Hall where more than 1200 people, almost all Christians, were gathered to commemorate the seventieth anniversary, as well as to inaugurate the Kingdom of God Movement. I led the singing before the opening of the meeting. Sasakura San, pastor of the Kaigan church, the oldest church in Japan, announced the chorus of mission school girls; after prayer and Scripture reading by Mr. Yamaka and others, Mr. Hirata, one of the oldest pastors in the city, made the opening remarks, followed by Dr. Draper, Methodist missionary for fifty years. Dr. Ibuka, Christian leader for over fifty years, made a speech looking back over the history of fifty years and even looking forward for the coming age. Then the Yokohama Oratorio Society sang and Mr. Kagawa spoke on the subject, "Harmony between Mechanical Civilization and Religious Life."

After his speech volunteers for active service in the Kingdom of God Movement were asked to sign up, and also those who would become Christians; whereupon 504 signed for definite service of prayer, work, and money; and 118 made the decision to follow Jesus.

The next evening a purely evangelistic service was held. Over 100 Christians, men and women, made a procession through the Broadway of Yokohama, singing that hymn of Charles Wesley, "Jesus, Lover of My Soul," in march time. It gave a very strong impression to the citizens. The procession started at 6.15 p. m. and arrived at the church (Shiloh) a little before 7.00. Already the church was overflowing; the people were singing, "How Firm a Foundation." At time to begin, the entrance was so packed with the crowd demanding admission that all the church members were asked to leave the auditorium in order

to give others their seats. A hundred or more went downstairs where they held a prayer meeting led by Mr. Tokida, the Baptist pastor.

After the Oratorio Society chorus sang "The Son of God Goes Forth to War," Mr. Kagawa talked about two hours and a half to the audience of 1200, some sitting in the aisle only a few feet from him. Later, 155 signed decision cards. With the previous night, that made 273 new decisions; and I think they are all really honest about it, because the 18 assigned to my church are all found true decisions and 9 of them are to be baptized next Sunday.

All this was simply the beginning of the Movement; the different group committees are busy mak-

ing plans and carrying them out daily. There is to be one mass meeting and simultaneous meetings of all the churches, besides the training and work of the young people for carrying out their earnest desire to serve. The greatest thing about it is that all the Christian forces are really and earnestly in one.

We are to meet the third Wednesday night of each month; those who signed up are asked to report at that meeting. All the pastors are working hard to make it an all-church movement. Everybody is enthusiastic. We are all on the march now. There will be fruit within the church and without. We hear everywhere, "The Kingdom of God is at hand. Repent and believe the Gospel."

An Evening with Kagawa

A new missionary's impression of a call on the Japanese Evangelist and Leader of the Kingdom of God Movement in Japan

BY AUDIE CROWE PARKINSON

MANY beautiful and strange sights have thrilled me since arriving in Japan. We have been to Nikko, one of Japan's most sacred spots, when all the hills and mountains were ablaze with the golden glory of the "maple-leaf season." There we saw shrines and temples with carvings of the most exquisite and delicate workmanship which have not faded these hundreds of years. I have stood in awe as I watched Japan's sacred Mt. Fuji, towering 12,365 feet in the heavens. I have sat on top of the Island of Enoshima and watched the sunset on the sea—in the foreground the splendid, strong evergreen trees forming a garden for the beautiful old pagodas outlined against the sky. I have been to a Buddhist temple and have watched the people come and burn incense and bring offerings to their gods. I have had the experience of my first earthquakes, and many strange and unforgettable incidents. But the one thing that stands out in my brief sojourn here as being the most worthwhile, is a Christian whom I have seen.

I have seen Kagawa! Dryden Phelps, through Miss Helen Topping, Kagawa's assistant, secured an interview with this great Christian leader, and he invited Mr. Parkinson and me to join the party. We went out to Kagawa's home in the country and found him at supper.

This was the first time I had been in a Japanese house, and it was quite exciting to pull our shoes off at the door and walk in. In the room I had another surprise—the floor, instead of being hard, as are American floors, was soft and easy to walk on. They told me that there were several inches of padding underneath, for the floor serves as a bed.

Kagawa's home is very plain and simple, with bookcases and interesting little niches. Proofs of his latest work were lying on the floor and manuscript was everywhere. He came out of the dining room, greeted us, and had us served with tea and cakes. He talked in English, of course, as we sat on the floor in a circle. Mr. Phelps had just finished his Ph.D. thesis on Zen Buddhism and Kagawa had a number of questions to ask regarding this subject, but mostly his questions dealt with the simple everyday Christian life.

As we were talking, the villagers began to come in for the evening service. They sat as far away as possible in the rear of the living room, respectfully waiting their turn. Gradually they gathered, for it was long after time to begin the meeting. Then they had a simple evening service which I shall not soon forget.

I do not know how to describe the impression Kagawa made on me—he was so simple and humble and so Christlike. I just sat there and watched him while he preached to the villagers who came, and though I could not understand his words, I knew that he was preaching on "Except a grain of wheat fall in the ground and die, it abideth alone." It meant everything to me to have seen and heard him. It is quite impossible to tell of the deep things of one's soul, but as I left his home I thought of the words, "Did not our hearts burn within us as he talked with us by the way." Since then we go often to the Y. M. C. A. at noon to a prayer meeting for the Kingdom of God Movement which Kagawa is heading. Last week through Kagawa's preaching 1500 signified their desire to follow Christ.

The Strangulation of Religion in Soviet Russia

A Statement by the American Committee on Religious Rights and Minorities

THE relentless religious persecution in Russia consequent upon the deliberate determination of the Soviet government to abolish all religion and create a godless nation has aroused the humane sentiment of the civilized world. Protests and days of prayer and great meetings, in which all communions united, have voiced the common feeling. The strongest and fairest statement we have seen on the subject is the report of the American Committee on Religious Rights and Minorities, headed by Dr. Arthur J. Brown, chairman *emeritus* of the Presbyterian Board of Foreign Missions, with a list of associates which includes the widely known leaders in religious and civic life, Protestant, Catholic and Jewish—for all the faiths are united in protest here as they are in suffering in Russia. We give a full abstract of this statement for the consideration of our readers, who should know the menace to us all of this moral plague that is no longer confined to Russia but is spreading its infection in our own country. The abstract follows:

The American Committee on Religious Rights and Minorities, in common with liberty-loving people of all religious faiths, views with profound concern the violation of religious liberty in Russia. The committee wishes clearly to dissociate itself from anti-Soviet propaganda. It expresses no opinion regarding the political, social and economic policies of the Soviet government, which it recognizes to be matters for the people of Russia to decide for themselves. It wishes with equal clearness to dissociate itself from all religious propaganda. It is not acting in the interest of any religious faith.

The committee recognizes the probability that all sorts of rumors are in circulation; that some of the alleged persecutions may not be susceptible of proof. The committee, however, has access to a large number of thoroughly authenticated documents that prove beyond question that acts have been perpetrated that shock the moral sense of the civilized world and that overwhelmingly justify the protests that are being made.

We can understand why the revolutionists in Russia should be suspicious of a church which was formerly identified with the government of the Czars which the revolution overthrew. But this suspicion does not justify the intensification of religious persecution thirteen years after the triumph of the revolution and when the Soviet government has nothing to fear from the religious beliefs of its subjects. Nor does it account for the persecution of Jewish, Protestant and Roman Catholic minorities which had no connection with nor responsibility for the course of that church and which were often under its marked displeasure.

After making due allowances for the political, social and religious background of the Russian situation and the difficulty of the problems with which the Soviet government has had to deal, the plain fact remains that religious persecution appears to prevail in Russia on a scale unprecedented in modern times; that this persecution is not based on objection to any particular form of religion—Orthodox,

Jewish, Protestant, Roman Catholic or Mahometan—but to hostility to religion as such, and a determination to extirpate it for the coming generation in any and every form.

This determination finds expression in confiscation of churches, punishing priests, rabbis and ministers who perform the duties of their sacred calling, forbidding them and all parents, under severe penalties, to teach religion to groups of children, however small, under the age of eighteen; while the government, not content with forbidding the religious instruction of children, itself teaches them in government schools to repudiate and hate religion as superstition and the enemy of the state.

The report notes that the Soviet Constitution includes a section on religious liberty. It adds that although Russian officials contend that religious freedom exists and that the persons persecuted had violated the law, nevertheless, laws promulgated by the Soviet government, copies of which are in the committee's possession, prove that the government itself is directly responsible for restraint upon religion which makes the Constitution a dead letter. The committee appeals to the Soviet officials "to adopt a more liberal policy in dealing with the conscientious beliefs of their people."

The declaration attacks Americans who sympathize with religious persecution in Russia, and challenges the position taken by those who fear that protests may make matters worse by hardening the hearts of the persecutors. It says: An analogous objection was made to protests against the former atrocities in the Congo, the massacre of the Armenians, the exile of Russians to the mines of Siberia under the Czar, and other flagrant wrongs. The committee cannot acquiesce in the assumption that humane and liberty-loving people should fail to protest against outrageous cruelties lest the perpetrators be enraged, nor can we admit that such cruelties are "a purely domestic matter" which is not the concern of people in other lands. We believe it to be not only the right but the imperative duty of all right-thinking men and women to voice their protest against grievous injustice wherever it exists. Not protests, but objections to protests, will now do more harm than good, by being interpreted by both persecutors and persecuted as moral support of the anti-religious policy of the Soviet Government.

The committee renews its appeal to the leaders of all denominations "to keep alive and develop a stronger moral consciousness of the inestimable value of religious freedom," and then addresses its appeal to the authorities in Russia to abandon their policy of persecution. Reminding the Soviet government that nations, like individuals, cannot live alone and cannot defy with impunity the opinion of mankind, the report declares that whereas there had been a marked lessening of American prejudice against Russia and a growing sentiment in favor of establishing diplomatic relations between the two governments before the outbreak of religious persecution, the Soviet policy is rapidly destroying this friendly sentiment.

In conclusion it says: "History plainly shows that persecution of religion by the state has never achieved its purpose. The sacred beliefs of mankind cannot be stamped out in that way. Every attempt to do so has resulted in causing the sufferers to be revered as martyrs, in awakening public sympathy with them, and in strengthening the influence and power of religion, because 'the blood of the martyrs is the seed of the church.'"



DEVOTIONAL

A Prayer for Vision

OUR FATHER, we thank Thee that Thou hast called us to have share with Thee in the evangelization of the world. Give us vision broad enough to grasp this marvelous undertaking—that Christ Jesus our Lord must come to reign over all the nations of the earth through their glad acceptance of His salvation and His ideals. Make us worthy of this high calling, this honor of having part in the enterprise to bring this great thing to pass. May we grow large in heart and mind as we contemplate such a glorious service. May we put aside trivial things and plan large things for Thy kingdom. And in all may we be sensitive to Thy presence and the guiding of Thy Spirit. We ask in Jesus' name. Amen.

Holiness

Light of the world, when Thy white ray
Falls on our sin and littleness,
Trembling we start and shrink away
Before Thy shining holiness.

Still streams the light upon our hearts,
Piercing yet tender, warm though clear,
And in its gloriousness departs
Our doubt, our guiltiness, our fear.

The clouds of darkness melt, as flies
The morning mist before the sun;
Joyful, we lift our tear-wet eyes—
Thy holiness, Thy love, are one.

—Mary W. Vassar.

They are never alone who are accompanied by noble thoughts.—Sir Philip Sidney.

Sentences from "The Christ of Every Road"

BY E. STANLEY JONES

I am persuaded that if we go far enough with the facts, they will lead us to the central fact of our moral and spiritual universe—Christ.

What we need is not a new religion, but a new discovery of Christ, who *is* Religion.

In the pages of the New Testament men did not speculate about God—they shared Him.

Get in touch with the students of the United States and under blasé or cynical attitudes you will find a heart hunger that is appalling. It is there *if you can get to it*.

Fundamentally all men are men. When we get down to that fundamental manhood we find it has a fundamental need—God.

Religion has an open road in Christ, and power applied will issue in good will, in self-abandoning service, in human brotherhood, in making individuals and society Christlike.

Pentecost made the men and their message one, hence their power. We cannot imagine the church with Pentecost eliminated. For there would have been no church.

If our faith can be broken, the sooner it is broken the better. So I have taken my faith and have put it out these years before the non-Christian world and have said: "There it is, brothers; break it if it can be broken. Only the truth can make me free." It is glorious to watch your faith rise out of the stress, resplendent, shining, shining the brighter the more it is smitten. The truth does make us free.

Europe is filled with stately cathedrals and stale Christianity, with religious processions and with religious paralysis.

It is one thing to have truth; it is another thing to have living truth.

The way to get rid of your own self-importance is to get under and be in fellowship with a Sky so big that you are "lost in wonder, love and praise."

Pentecostalism has hurt Pentecost very badly. The "queer" have queered Pentecost for us. So much so that one is tempted to leave out the word altogether. But words as well as people need to be redeemed. Rampant emotionalism has often been identified with Pentecost.

The tragedy of all this is that we cannot do without emotion in religion. Emotion is the wind that fills the sails of the soul and drives it to its destination. An over-emphasis upon emotion has made the church react against a religion in terms of emotion. This reaction has brought on an appalling sterility and spiritual deadness in the church. Spiritual anemia has set in.

The wrappings of the Gift that came at Pentecost have seriously affected its wide acceptance. They seem to have called the attention away from the central fact—finding God in transforming intimacy and power.

The church today is losing sight of or rejecting the fact of Pentecost because of its framework; and the consequent moral and spiritual disaster and bankruptcy is the greatest tragedy of the Christian centuries.

Jesus by His life wrote out against the eternities the imperishable message, "God is love," and nothing can erase it. Nor can anything transcend it. "If we are to come to God by love, then Jesus is inescapable," said a Hindu to me one day. He was right.

If we cannot be religious after the mind of Jesus we cannot be religious at all. It is Christ or nothing.

I have never seen anyone find spiritual power who did not seek something deeper. Spiritual power is a by-product of the Spirit in the life, making that life Christlike.

Only those who know how to take up the cross for the world know how to move that world.

Life's last word is not a cross but an Easter morning.



THE EDITOR'S POINT OF VIEW



A Convention Prayer

O CHRIST, our Lord, through and in Whom we know God as our Father, as Thou didst gather with Thy disciples by the lakeside in Galilee, so gather with us Thy disciples by the lakeside this day and speak to us the words of eternal life. Penitently we confess our sins, and pray Thee to fill our hearts with Thy forgiving love. It is Thy work, O Master, that has brought us here, and Thou knowest it as we cannot. Give us of Thy knowledge and make plain to us Thy will that we may faithfully and intelligently serve Thee in this Convention. We bring before Thee the missionaries on their varied fields, and beseech Thee now, while we pray, to realize Thyself anew to them in sustaining grace and strength-giving power. Grant to Thy ministers a new vision of their high calling as the revealers in word and life of Thy life and love. And touch us all with that due sense of responsibility to Thee and our neighbor that shall make us living witnesses to the power of Thy saving grace.

A great company of disciples, gathered in one place with one accord, we wait and worship. As we wait, O God, let Thy Holy Spirit descend upon us in power from above. Hear our united prayer:

Come, Holy Spirit, heavenly dove,
With all Thy quickening powers;
Come, shed abroad a Saviour's love,
And that shall kindle ours.

So fit us in spirit for the duties of this Convention. And grant that through all its sessions the compelling sense of Thy presence—Father, Son and Holy Spirit—may make this holy ground and sacred service to the glory of Thy Great Name. Amen.

—HOWARD B. GROSE.

THE CLEVELAND CONVENTION

We are setting our faces toward Cleveland. That "we" includes thousands of Northern Baptists—how many thousands it would only be conjecture to say, but we believe it will be many. And that is

certainly what Cleveland Baptists want and expect, and the more the better they will be pleased. For Cleveland is a hospitable city, as Northern Baptists discovered years ago. The Baptists are a hospitable folk, and very much alive, too. Besides, they have something new and pretty fine to show us, both in a civic and a denominational way.

We expect to have a good time at Cleveland, and a profitable one. The program holds out plenty that is attractive, with eloquence enough in the speakers to create enthusiasm in the hearers. Cleveland will have a chance to do itself proud in the historical pageant, which if reports are correct ought to add a pride-cubit to the denominational stature. Then the laymen will occupy a really visible and distinctive place for the first time in the Convention sessions and program. Not that individual laymen have not been seen and heard from the first Convention days in Oklahoma, but this is official and organized, the National Council of Northern Baptist Laymen, from which we are expecting much in time to come.

As for the financial outcome of the fiscal year ending April 30, we shall not be able to get the figures before we go to press. But however that may result, there should be no question regarding the spiritual character of the Convention, coming as it will during the Special Pentecost Observance of this nineteen hundredth year, and near its last week. The influence of that period of widespread evangelism and prayer should lift the Convention to a new plane of power in the Spirit. It will, if our people realize that in its missionary effort the denomination is engaged in perpetuating Pentecost, and if they keep the Convention and the great interests committed to it in their prayers as they engage in the pentecostal services. The Convention should give the impetus, under God, to a revival whose spiritual power should reach to the uttermost bounds of our mission fields, and fill our home churches with the abundant life which makes witnessing and compelling members and draws the unsaved irresistibly within the Fellowship of the Spirit.

Then Cleveland, 1930, would be one of the monumental dates in our history!

PERPETUATING PENTECOST

Under this title Dr. John M. Versteeg has given us a most timely and enlightening study of Pentecost. This volume admirably supplements Dr. Jones' book

on the same subject, and may profitably be read in connection with it. Dr. Versteeg, a scholarly pastor of a Methodist Episcopal Church, has sought diligently "to get all there is out of the story of Pentecost without getting out of it less—or more—than is there." Not an easy task, as he says, and rarely achieved even if attempted, but in this instance it has been thoroughly well performed in a volume which is a contribution of positive value to both ministers and laymen who desire to have a clear and considered view of an event so often misinterpreted and misunderstood, and not infrequently misused. The author's point of view is that of the social gospel. The central fact of Pentecost, he says, is that it was a collective spiritual experience. But we suggest that whatever the force and implications in that, it should not be forgotten that the Gospel writer was careful to individualize the group by saying that the manifestation of the spirit "sat upon each of them." The style is epigrammatic and vivid, the interpretation plain. There are two parts. The first describes Pentecost, indicates the truth that evades us, brings out the *koinonia* or fellowship with its personal results, and asks whether Pentecost shall be perpetuated. The second deals incisively with Pentecost as related to preaching, world evangelism, property, ethics, and Protestantism—chapters provocative of self-examination and purpose. The reader is left with this vital thought for reflection: "The big question in Protestantism today is whether our churches can hope to be Fellowships in the Spirit; whether they can be pentecostal movements!" To impress the character of the book more deeply, and especially to bring home some of its pregnant truths we quote sentences from it on page 268. The publishers are Willett, Clark & Co., Chicago, at \$2.

A TIME TO SPEAK

On another page we give the statement of the American Committee on Religious Rights and Minorities concerning religious persecution in Russia, agreeing thoroughly with the editorial opinion of the *New York Times* that a statement which presents with such clearness and disinterestedness the human issues involved in violation of religious liberty in Russia should have widest possible circulation. It is not directed against the political or economic policies of the Soviet government, but is merely a voicing by humane men and women of the "protest of their souls" against gross injustices to fellow human beings. That is the fine way the *Times* puts it; and the editorial concludes:

There is no suggestion of intervention, but it is insisted that it is the imperative duty of right-thinking men and women to express their protest when any grievous injustice is done in any part of the world to fellow human beings, depriving them of what are held to be inalienable rights.

Among the chief of these is freedom of conscience, with freedom of worship, "within the limits of public order." If it be urged that protest will do no good and may do harm, the answer is that whatever the immediate effect may be, such protests have been in the end a "mighty remedial force for good." Silence can but do harm now, and in that conviction the most enlightened and sympathetic spiritual forces in America speak out.

THE SPECIAL OBSERVANCE OF PENTECOST

The movement for a special observance of the nineteen hundredth anniversary of Pentecost Day has spread to all parts of Christendom. Plans and programs have been prepared by the evangelistic organizations, denominational and interdenominational, looking to a great and general evangelistic effort, beginning with the observance of Sunday, April 20, as a day of universal prayer for an outpouring of the Holy Spirit upon the churches that shall lift them into a revived spirituality and clothe their members with a power and missionary passion akin to that which came upon the waiting disciples gathered in Jerusalem in obedience to the word of Jesus after His resurrection. Elsewhere in this issue is an outline of suggestions for the fifty days from Easter to Pentecost Day (April 20-June 8), prepared by the Cooperative Committee of Evangelism. A suggested program for rural churches is also given on another page.

Questions that may profitably give us concern are such as these: What do we as individual Baptists, as churches, or as a denomination, expect from this special observance of one of the most pregnant events in the history of Christianity and indeed of the world? What personal share do we take in it? What preparation are we ready to make through prayer and new consecration that may enable the Holy Spirit to use us as a vehicle in the wider diffusion of the pentecostal power? To go deeper, are we willing to face honestly the question put in the early days of discipleship, as to whether we have ever received the Holy Spirit in our own religious experience?

That the Christian churches at large in all lands profoundly need the incoming in mighty power of the Holy Spirit that transformed the bewildered and despairing followers of Christ into victorious ambassadors of the new and glorious gospel will be readily admitted. By what means the millions of professed followers of the same Jesus, Lord and Master, risen conqueror of death, may become actual possessors of that power today—that is the problem. The concentration of thought and prayer upon the signal event will mean much, but the solution will depend upon the extent and sincerity of the desire and faith and spiritual receptivity of the men and women who long to be used of the Holy Spirit for the bringing in of the kingdom of God on earth.

NOTE AND COMMENT

¶ MISSIONS has a new and artistic color poster which tells at sight a story of the nations in the eager faces which surround the postman and signify what he brings. We hope this may prove attractive enough to find place in thousands of church vestibules or chapels. The artist is Louis Jambor, who has recently had an exhibition in the Chambrun Galleries of his paintings illustrating the life of Christ, his favorite study. Mr. Jambor has attained a high reputation both as mural decorator and painter, and but for his personal interest in MISSIONS we could not have hoped to secure him as the designer of our poster. A reproduction in black and white, our frontispiece, shows the design which soft colors irradiate.

¶ Looking through the leaflet prepared by our Committee of Evangelism for the Pentecost period we are impressed with the list of suggested sermon subjects and texts for the seven Sundays of the united Easter-Pentecost Observance. Beginning with "Our Risen Lord," April 20, they are admirably arranged, fitting like pieces of mosaic. Unless we have forgotten what good preaching subjects are, pastors will find these most helpful. The prayer meeting topics are equally centralized, with abundant scripture references. All this called for studious and skilful work from somebody.

¶ The National Council of the Protestant Episcopal Church has announced that an emergency plea sent out a month before the closing of the books for 1929 resulted in overpayment of the diocesan budgets, averted the \$250,000 cut in mission work that had been feared, and wiped out the \$895,263 deficit through the last-minute collections that poured in. This was the church's fine response in the face of financial difficulties and business depression. The budget expectation for 1930 from dioceses and individuals amounts to \$2,914,000.

¶ The Bible is still the world's best seller. The figures given by the American Bible Society and leading Bible publishers show that 14,000,000 Bibles and Testaments were sold in the United States. The estimated total for the world in 1929 is 36,500,000. Another indication that interest in religion is alive is the fact that of the 10,187 new books issued in this country during 1929, 806 were religious books. The only two groups which exceeded religious publications were fiction and children's books. In the last five years 4,316 religious books were published.

¶ The adage about ministers' sons received another disproof at a recent meeting of the Foreign Mission Board when two young men, sons of Baptist ministers, presented themselves for appointment as foreign missionaries. One was John E. Lenox, M.D., whose father was Rev. D. M. Lenox, and the other was Rev. Clarence E. Vickert, son of Prof. John F. Vickert of the Colgate-Rochester Divinity School. Dr. Lenox will serve in West China, and Mr. Vickert either in East China at Shanghai College, or in evangelistic work in West China, as may later be determined. In their examination before the Board both young men made it unmistakably clear that notwithstanding the present turmoil and possible dangers to missionary work in China, they desire to carry out their life purpose of service in that

country. The usual impressive dedication service in the Board meeting followed their examination. Chairman H. J. White welcomed them into the fellowship of the Society and the dedicatory prayer was offered by Dr. J. Whitcomb Brouger.

¶ A gold medal award, with \$400 honorarium, in education, was made to John Hope, former president of Morehouse College, now president of Atlanta University, which was created in its present form by the merger of Spelman College, Morehouse College and Atlanta University, the merger having been brought about largely through his efforts. This is another highly deserved award. Dr. Hope, an alumnus of Brown, is one of the ablest leaders of his race and is honored by all who know him.

¶ Congratulations to a veteran missionary! Rev. F. Kurtz of Madira, Deccan, India, writes: "A rather unusual event took place during the convention. The missionary, Rev. G. H. Brock, D.D., celebrated his seventieth birthday. Very few of the missionaries are able to carry on their work at that age, but Dr. Brock's successor has not yet appeared, though he can continue only a short time longer." Dr. Brock of Kanagiri has completed nearly thirty-nine years in a service of great fruitfulness.

¶ The death of Arthur Twining Hadley, former President of Yale, while in Japan on a world tour, removed a notable figure from American life. A memorable sentence from his last baccalaureate address should make us all pause and reflect as we consider the present age of scientific emphasis and materialistic achievement: "So to live and so to think that those about us will have more courage and self-sacrifice and larger and truer vision of what is required of man—these things are more important than all the scientific principles we can discover or all the material results we can achieve."

¶ Press reports from Shanghai indicate that one of the most widely advertised moving picture films, featuring a popular comedian known to every American school boy, had to be withdrawn from two leading theatres there under threat of boycott by the Chinese who comprise more than 50 per cent of the theatres' patronage. Some of the scenes of the picture were taken in San Francisco's Chinatown and the Chinese declared these to be an insult to Chinese prestige. The theatre management was compelled to publish an apology in the Shanghai newspapers. This incident is but another indication of the steadily growing strength of Chinese national feeling and race pride to which the nations of the West must increasingly give greater attention and respect.

¶ Bishop James DeWolf Perry of Rhode Island has been elected Presiding Bishop of the Protestant Episcopal Church, to succeed the late Bishop Charles P. Anderson. Bishop Perry is of the younger group of bishops, is one of the first citizens of Rhode Island, and warmly regarded by a large constituency both within and without his communion. He belongs as churchman to the class of which Phillips Brooks was the shining example, and Bishop Lawrence of Massachusetts another representative. He was a close friend of President Faunce, and the two stood together in moral and religious crises. A man of beautiful spirit, the new leader, who possesses large powers of administration under the reorganization of the National Council, will bring experience, ability and inspiration to an important work.

Personal and Impersonal

◀One thing is certain—that the new Executive Secretary of the American Baptist Home Mission Society—Charles Alvin Brooks—will always have a warm welcome in *MISSIONS'* sanctum. There are many reasons for this—all and any of them sufficient. Not the least is personal. The relations of Dr. Brooks and the editor have been closely fraternal ever since the days when mutual interest in the great subject of immigration brought them together, almost as teacher and pupil—for Dr. Brooks says it was that little textbook, *Aliens or Americans?* that first opened his eyes to the foreigner in our midst and inspired him with the mis-



CHARLES A. BROOKS, D.D.

sonary spirit that worked through him effectively when he was a student and later secretary of the Cleveland City Mission Society, and more effectively still when he came into the Home Mission Society and devoted himself as its secretary of the Department of City and Foreign-speaking Missions to the foreign-speaking work, writing significant textbooks for himself and making a record that will stand him in good stead now. Well, we have naturally been warm friends and fellow workers, and *MISSIONS* has no truer proponent. As pastor he has tried to get his people to recognize not only the merits of the magazine but their own need of the intelligence it conveys. . . . For another reason: Dr. Brooks may not have discovered the secret of perpetual youth—he doesn't need to think about that yet—but he was born the possessor of a perpetual spring of vigor and verve. He radiates vivacity and good nature. Initiative is as natural and necessary to him as eating. And this will not come amiss in his new and honorable and onerous position. There are many problems to be faced in home missions, problems that will require all the foresight and insight, wisdom and grace, of the ablest among us. To this demanding sphere of effort the new executive brings a knowledge of it derived from active service as one of its staff; an untiring application; a sympathetic interest in all its diversified activities; a clear head and appreciation of what lies before him; a genuine spirit of good will and brotherliness; a breadth of missionary interest that allows no interfering

limitations; and a thorough belief in the cooperative program of the denomination. Of course we shall let Dr. Brooks speak for himself in his letter of acceptance, which will be found on page 305. But we want to have the privilege here of letting him know what *MISSIONS* thinks of him.



◀It is a privilege to welcome to the editorial fraternity Dr. Robert A. Ashworth, who has been elected editor of *The Baptist* when it begins publication under private management and ownership. Dr. Ashworth has a thorough knowledge both of the West and East. His notable ten years' pastorate of the First Church in Milwaukee made him familiar with the great Middle West, and his equally notable pastorates in Meriden, Connecticut, and for the past nine years of the Church of the Redeemer in Yonkers, have made him a distinct place in the denominational life in the East. As a member of the Northern Baptist Convention's clerical staff since its organization he has formed a wide acquaintance that will be helpful to him in his new position. But this is only a brotherly welcome, not a life sketch. So we will simply add that he is a man of ideas and the ability to express them in unmistakable English, a scholar without pedantry, a writer of proved ability, fitted by culture and character to make a paper that shall be a credit not only to the denomination but to the Christian world. He has a great opportunity, with a substantial and progressive backing.



ROBERT A. ASHWORTH, D.D.

◀We are glad to quote the following paragraph from *The Baptist*, referring as it does to a missionary who has a warm place in the hearts of all who know her, in America or Africa or the world:

"Dr. Catherine Mabie, for thirty years in service in the Belgian Congo, gives us the secret of the true missionary spirit and endeavor. All things are possible 'if we only care enough for them.' So simple, so great. If only every potential missionary in the country could hear her story: how

she felt antagonism and distaste on her first arrival in the field; how her spirit was reborn as she sat at the Lord's Supper and ate the 'bread broken for me—broken for them!' and drank the symbol of the blood poured out 'for me—for them.' 'We must care as Christ cares.'"



◀It is well worth while to make a mistake if it can draw forth such a witty comment as the following in the day's mail:

"I have long been interested in various kinds of craft—have, indeed, been a pretty faithful reader of *Yachting Magazine*, books of cruises, etc. But never before had I seen a typical Congo steamer until the latest *MISSIONS* arrived. Now I know why people given to easy seasickness are apt to sigh for a Congo steamer instead of the ocean liner or other vessel they happen to be feeling ill aboard of. Happy travelers on the Congo may well feel as snug and safe as though they were on land, since all painful evidences of a nautical sort are so well camouflaged."

To get the full force of this delightful irony it is necessary to reproduce the picture and caption referred to, found on page 199 of April issue. The real steamer got lost somewhere. The camouflaging was certainly done skilfully. And the comment shows, to our gratification, how closely the contents of the magazine are scanned; and the reader in this case was a very busy professional man.

There are things to say as to how it happened that a bamboo thatched-roof hall or meeting house became metamorphosed into a Congo steamer, but what's the use? A cog slipped somewhere, that is all. With hundreds of cuts and tens of thousands of words to handle, the wonder is, not that mistakes are occasionally made, but that multitudes more are not. And we shall not be likely to forget now what a typical Congo steamer is not like, thanks to our craft-loving correspondent.



◀Mrs. Helen Barrett Montgomery sends this interesting word, showing how the influences generated in this country spread abroad:

"I had a letter the other day from Pauline Sen, who is located in Paak Hok Tung, Canton, China. Many will remember her as the very charming Chinese girl who received her education in this country. She is now teaching in a Bible School in Canton. She writes about one of her students to whom she had given the Centenary translation of the Gospels and who finds it easy to understand and now wants the whole New Testament. She tells a very interesting story about the Bible Conferences which they are holding every summer in South China, just as we used to hold them in Chambersburg and Northfield, when she attended them in this country. She says the one in Canton was splendidly attended. Every spare seat in the church was filled and some had to be turned away, because there was no room for them to even stand. The meetings started at eight o'clock in the morning and continued throughout the day. Although the weather was hot, the people came before the opening and stayed long after the close of the meetings. Ruth Paxson, the well-known evangelist, spoke every evening and the people hung upon her messages. Here is a Chinese girl, the fruit of our Baptist missions, trained in this country, who has returned to her own land to give devoted service to Christ."



A TYPICAL CONGO RIVER STEAMER

◀Among good will international commissions that which came from Japan to this country in April will find interesting place. Five representative Japanese young women, selected by a committee of distinguished countrymen, composed a deputation sent by a Japanese daily paper, the *Jiji Shimpō* of Tokio, to tour the United States to express to the American people the "profound sense" of gratitude held by the citizens of Tokio and the rest of Japan for the generous and timely assistance given to millions of sufferers from the 1923 earthquake and fire disaster, and formally to inform the American people of the completion of the memorable work of reconstruction of the stricken districts. The tour of the good will envoys included visits to President Hoover, ex-President Coolidge, the chief government departments, mayors of many cities, offices of leading American newspapers, and other individuals and organizations instrumental in assisting Japan in the crisis. The idea of this deputation is most creditable to the editors and directors of the Japanese paper, who announced that it met with the general approval and enthusiasm of the Japanese public. These unofficial expressions make powerfully for friendly relations, as the Japanese doll episode proved—a seemingly simple gesture becoming a world noted expression of friendship.



◀Cleveland ranks fifth city of the United States in population. In 1800 it had 25; 1820, 600; 1840, 6,071; 1860, 43,417; 1880, 160,146; 1900, 381,768; 1920, 796,841; 1928, 1,032,222, Cleveland proper only; Greater Cleveland, 1,329,722.

Founded by Moses Cleveland, Connecticut surveyor, in September, 1796.

First steamboat on Lake Erie, "Walk-in-the-Water," made maiden trip from Buffalo to Cleveland in August, 1818.

Cleveland has 14 miles of lake frontage, protected by a breakwater over five miles long. The city has 2,254 manufacturing plants, with yearly pay-roll of \$202,533,000, turning out products valued at above a billion dollars.

Cleveland has 418 miles of street railway and 152 miles of motor coach lines, carrying passengers daily totaling the city's entire population.

There are 272 public and parochial schools, 410 churches, 2,975 acres of parks, 1,127 miles of streets. The past decade has seen amazing changes, featured by the construction of skyscrapers and immense buildings.

On the Book Reviewer's Table

Christology and Criticism, by Benjamin Breckenridge Warfield, is volume three in a series of ten volumes published by an Editorial Committee through the Oxford University Press. In this series is preserved the notable contribution which Dr. Warfield, who was professor of theology in Princeton Seminary from 1887 to 1921, made to theological thought in the form of important articles contributed to Bible dictionaries, encyclopedias and theological reviews. This volume, which gives the results of the profound scholarship of the leading Calvinistic theologian in the English-speaking world in his day, is a work for scholars and a mental discipline in reasoning. The articles set forth the doctrine of the Person and Work of Christ in relation to modern critical New Testament discussion. Dr. Warfield was a rigid Calvinist. The reader who would understand his position may turn to page 259, where he treats of "The 'Two Natures' and Recent Christological Speculation." Other articles of moment are "Misconception of Jesus, and Blasphemy of the Son of Man," "Christless Christianity," "Jesus Christ," and "The Twentieth Century Christ." In the "two natures" is the core of his theology, which had in it no compromise of the truth as he saw and held it. (Oxford University Press; octavo 458 pp; \$3.)

His Glorious Body, Robert Norwood, comprises the Lenten noontide meditations for the present year given by the rector of St. Bartholomew's in his own church. The similar course last year was published in a volume entitled "The Steep Ascent," and received so much favor that the present volume is the response to many requests. While these meditations are spoken of as informal talks, they are far from that. Dr. Norwood stands alone as an original and impassioned preacher, too intense for informality. He has a burning message and a positive belief in it. His thesis in this volume is that "man is more than a body; he is a soul—a living soul, bearing the image and likeness of God." Science can prove that his body is derived from the dust of the ground, as the Bible long ago declared, but it is unable to prove his soul. Such proof transcends the scope of scientific thought; it belongs to the experience of the communion of saints. It can be seen at once what a field this opens, and Dr. Norwood is master in it. The meditations are based mainly on Paul's letters, the first to the Christians at Corinth forming the starting point for studies that bring the death and resurrection of Jesus into thrilling reality. The chapter on God's Armor is an example of scriptural exegesis at its best. How the familiar words are made living and new under his touch! But every meditation is instinct with faith in the supreme meaning of the cross and the open tomb with which Christianity began. He understands the modern cults and the efforts to find some other way and explanation for the survival of the soul, while they disregard, as though it were historically unreliable, "the one supreme evidence which ought to set our doubts forever at rest." The reader will not wonder, when the singularly spiritual personality of the preacher is added, at the profound impression made by these Lenten addresses. If this reviewer were a pastor, he would re-deliver them to his people and expect a revival. (Scribner's; \$2.)

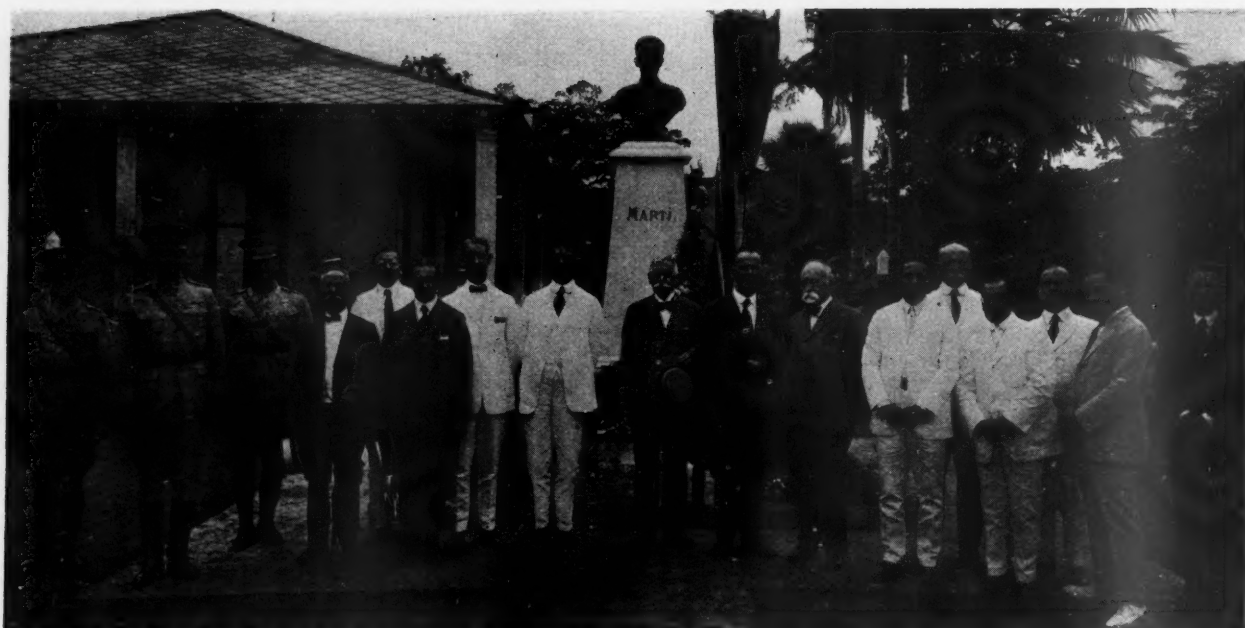
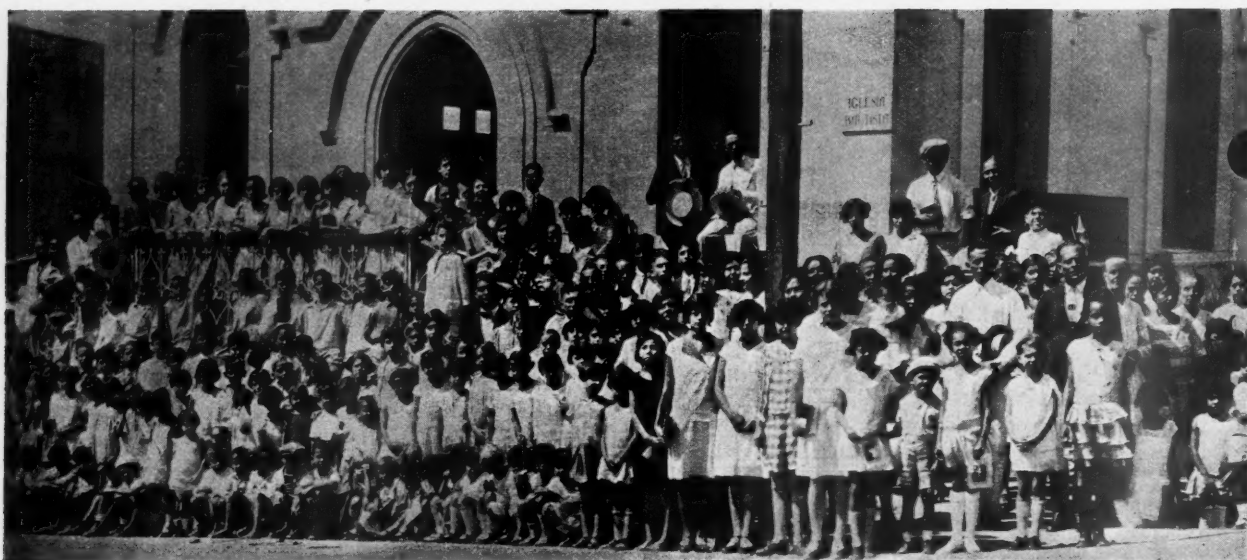
The Ever Open Door, by George H. Morrison, the last book from the pen of this richly gifted author and preacher, edited as a memorial by his wife, is a volume of addresses

full of charm and high thinking. Full, too, of spiritual insight, of discriminating and keen observation—a book for meditation, stimulating suggestion, illuminating touches on life. Always the outreach of spirit is toward the ever open door. A help to the minister in his study when the need of a companion is felt. (Richard R. Smith, Inc., New York; \$2.)

How Came Our Constitution? by Mary Clark Barnes. An attractive little book of which Mrs. Helen Barrett Montgomery, who is a competent judge as well as maker of books, says: "I think this is one of the most useful books that we have. It ought to have a wide use in summer schools, forums, discussion groups, summer assemblies, women's club programs and adult Bible classes." Yes, and we may add, in Royal Ambassador Camps and World Wide Guild House Parties, to say nothing of general use in our public schools and in Americanization work. For undeniably our people, young and old, must be educated as to the Constitution and its claims upon our obedience as law-abiding citizens. Mrs. Barnes has long been a student of this subject. She starts with the American's Creed, following with the Athenian Citizenship Pledge, and then tells of the beginnings of government in America, New England's initiative in government, the development of Congress, the making of the Constitution, our heritage, the Bill of Rights and our obligations, a Second Bill of Rights, the Gettysburg Address, our development, a Third Bill of Rights, and a Fourth Bill of Rights, with the conclusion. Then the appendix gives the Constitution of the United States with its Amendments. Each section closes with questions for discussion and selected readings. Mrs. Barnes has written so clearly and fairly, has marshaled her facts so effectively, and has done it all in so excellent a spirit, that she carries the reader with her. She has rendered a real service to a great cause. This is the kind of textbook for our young people. It makes for temperance and right-living citizenship. (Revell; \$1.)

Jesus of Nazareth, by Charles Gore, LL.D., formerly Bishop of Oxford, is No. 130 in the Home University Library of Modern Knowledge, which has a notable list of books of cultural value. Among the many lives of Christ that have come from the press in recent years this is one of the most satisfactory. Dr. Gore has brought all his learning and literary ability to the writing of this account, within the compass of 50,000 words, of the life and teaching of Jesus of Nazareth, especially as given in the Gospels of Mark and Luke, together with the historical background. The reader realizes that he is in the company of one who has been with Jesus and learned of Him as disciple. This is a book to appeal to young people by its clear style and mastery of treatment. (Henry Holt and Co.; \$1.)

Among the new books in hand for early review are: *The Significance of Personality*, by Richard M. Vaughan (Macmillan); *Dan Crawford*, by G. E. Tilsley (Revell); *The Social Sources of Denominationalism*, by H. Richard Niebuhr (Henry Holt & Co.); *The Foolishness of Preaching*, by E. F. Tittle (Henry Holt & Co.); *The Supreme Book of Mankind*, by James G. K. McClure (Scribner's); and *Through Central Africa for the Bible*, by W. J. W. Roome (Revell).



SCENES FROM LATIN AMERICA

SUNDAY SCHOOL AT YAUCO, PORTO RICO; MISS HOWELL AND GIRLS IN THE BAPTIST MISSIONARY TRAINING SCHOOL AT RIO PIEDRAS, PORTO RICO; VIEW OF THE CAMPUS OF LOS COLEGIOS INTERNACIONALES AT EL CRISTO, CUBA; FACULTY OF EL CRISTO COLLEGE, CUBA (PRESIDENT ROBERT RUTLEDGE IN FRONT OF FLAG), AND CUBAN GOVERNMENT OFFICIALS AT UNVEILING OF THE MEMORIAL BUST OF JOSE MARTI ON THE COLLEGE CAMPUS. SEE PAGES 285-293

Christian Education in Latin America

A review of the schools conducted by the American Baptist Home Mission Society and the Woman's Baptist Home Mission Society in their fields in Latin America

Mission Schools in Cuba and Mexico

A General Survey by the Home Mission Society's Secretary for Latin North America

BY CHARLES S. DETWEILER

I.—Some Fruitage of the Schools

OUR Cuban Mission is notable for its educational development, which represents the lifework of Robert Routledge. He is a Canadian, a graduate of McMaster University and of the Divinity School connected with it. He spent five years under the Canadian Baptist Board in Bolivia, and afterwards held a pastorate in Indiana. In 1908 he came to Cuba to take charge of Colegio Internacionales, which one year earlier had been founded in Cristo, one hour distant from Santiago and one thousand feet higher. The term "colegio" in Spanish does not mean "college" but school. "Colegios Internacionales" means a group of schools. As first founded they were simply primary schools, but they have grown in accordance with the public school system of Cuba until today they include not only the primary and grammar grades, but the junior high and the senior high, which is one year in advance of an American high school, and the school grants to its graduates the Cuban A. B., which admits one to professional studies in the University of Havana. In addition to this there is a theological course for students for the ministry.

Out in the little town of Jibacoa, Cuba, is a young man who is the mainstay of a Baptist church. Sixteen years ago he was a ten-year-old boy in our school at Cristo. He was then a little rascal in the eyes of his teachers, and although he remained two years in school they saw little promise in him of a serious-minded youth. Seven years later, at the age of nineteen, he returned to Cristo for further education. The seed sown in this school had borne fruit. He had now grown up to be a robust young man of strict habits. When later on his elder brother had gambled away a large part of the family fortune, he returned home to take hold of the farm. Now he is the principal member of the church in that community, leading it in its efforts to improve its meet-

ing house. At a recent convention in Cristo he was the delegate of his church.

In another one of these country towns is a young woman from a family of moderate circumstances. Ten years ago she was graduated from the grammar department of our Cristo school. Now for some time she has been teacher of the public school of her native town and at the same time superintendent of the Baptist Sunday school. If it were not for her there would be no Sunday school and church, as there is no resident pastor. Whenever a missionary or neighboring pastor visits that village she can be depended upon to gather the people together for a preaching service.

From the small town of Joboabo comes the news of another Cristo girl now five years out of school, happily married to an employee of a large sugar factory. She sought to do what lay next to her hand in her new environment. She conducts a day school of fifty pupils and on Sunday converts it into a Sunday school. She has sent out an appeal for a Baptist preacher to come and begin religious work in that center.

All over eastern Cuba may be found in active service those who were once boys and girls in the Baptist school at Cristo. Others of those boys and girls are pastors and pastors' wives. Some are holding good positions in banks; one of them is president of the Board of Education in the city of Banos. The secret of a self-supporting church is an educated ministry and laity.

There are fourteen primary schools connected with our mission in Cuba, nine of which are managed by the pastors without any aid from outside. In five of the schools, including the one at Cristo, there is one teacher supported by funds from New York. In all of the schools the salaries of the assistant teachers, and in one case the rent of the buildings, are met by the income from tuition. The attendance at these

schools ranges from 25 in the smallest to 112 in the largest, with a total attendance of 897 in all fourteen. Where there are these primary schools there are better and larger Sunday schools than where there are none, and needless to say there is being prepared a more intelligent membership for our churches.

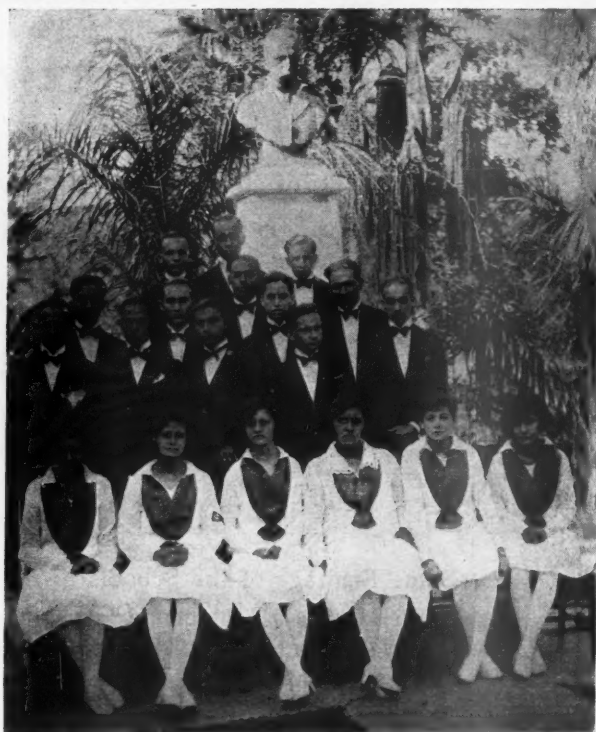
II.—Our Educational Policy in Mexico

As originally planned at a conference of representatives of Northern and Southern Baptist Boards, Mexico was to have a Theological Seminary, a Boys' School and a Girls' School under the joint auspices of Northern and Southern Baptists. The Seminary came first and was founded in Saltillo in 1917. For the first few years the student body was large, numbering between thirty and forty, due to the fact that students were accepted with little academic preparation and the course was long because of the inclusion of many branches of a common education.

In September, 1922, the Boys' High School was opened as a separate institution, and a few years later buildings for this school and for the Seminary were erected upon a 150-acre farm on the edge of the city of Saltillo. From 1925 the two institutions under one management were conducted on this farm until in 1928 the increasing strictness of the Mexican government in enforcing the religious laws necessitated their separation. According to Mexican law no religious instruction may be given in any school that has government recognition; also no religious services may be held except in church buildings. At first the Seminary was moved into the center of the city; but last September it was taken to Monterrey, where the religious activities of the ministerial students are unrestrained by the fear of affecting the standing of our High School with the authorities.

In Monterrey there is the further advantage of being in the atmosphere of a large, self-supporting Baptist church where the students have constantly before them the example of a successful ministry. Monterrey is also the center of a populous region, whence the students set out two by two to evangelize the surrounding villages, testing their faith and developing their zeal. This year there are fourteen students in the Seminary. The president is Dr. Alejandro Trevino, a member of the Northern Baptist Mission; his colleague on the faculty from the same mission is Rev. Arthur T. Derry of Cambridge, Mass. The Southern Board is also represented by two full-time members on the faculty, both Americans.

The Boys' High School continues on the farm at Saltillo. Dr. G. H. Lacy of the Southern Board is principal. To be free to have public worship in this school and yet to obey the law, it was found necessary to build a small chapel on the farm and set it apart as a church building. Here the students



GRADUATING CLASS OF 1928 AT LOS COLEGIO INTERNACIONALES
AT EL CRISTO

gather without compulsion for worship and Bible study. Repeated experience has taught missionaries that, no matter how spiritually-minded the faculty may be, a substantial nucleus of strong Christian students is necessary in order to preserve the Christian character of the school. If the Christian community in Saltillo were stronger, and if there were no laws providing for an education strictly secular, our problem in conducting a Christian school would not be so great. For these reasons the enrollment in the Boys' High School this year has been only 68.

No progress has been made by Northern and Southern Baptists in founding a joint girls' school. To supply this deficiency in the Northern Baptist Mission the Woman's American Baptist Home Mission Society founded in Puebla a Normal School and a Training School for Christian Workers. Miss Mabel V. Young is the principal. The Mexican government is pushing rural education and is calling for teachers for the new village schools. The Protestant mission schools are finding a great opportunity in preparing teachers for this service, which the government itself has dignified with the name of missionary. No element in the population is more enthusiastic than the Protestant in cooperating with the government in its war upon illiteracy, because it means the freeing from spiritual bondage of Mexico's millions of Indians. "It is," as Julius Cæsar stated in classic terms, "a nobler thing to remove the barriers of the intellectual life than to extend the boundaries of the empire."

First Impressions at El Cristo

BY JAMES A. STEWART

As a new missionary I arrived in Cristo, Cuba, where the International College is situated, on Tuesday, August 27, 1929, just a few days prior to the opening of school. It was with eager steps the following morning that I went with Dr. Robert Routledge, president of the College, to view the buildings that were to be the scene of my labors. It was a pleasing sight that met my gaze. On one corner of the thirty-three acres which belong to the school stand the main educational buildings: the boys' dormitory, which is built of concrete, save for an iron roof and wooden interior; the girls' dormitory, similar to the boys'; a splendid all concrete building used as a dining room and science department; and a few wooden structures which include the primary department, bathrooms, and extra sleeping quarters for the boys.

A more perfect setting for an institution could hardly be found. For a lover of nature it is ideal, for here nature seems to smile continually. Surrounding the school and on the campus grow various trees: the royal palm, the mango, the laurel, the banana, the lime, etc. To the north stretches a beautiful valley, to the east a range of mountains raise themselves, mountains equal to anything east of the Mississippi. If it is true, and I believe it is, that wild and majestic scenery leads one to contemplation on the mystery of life and to a deeper spiritual

experience, this school should turn out Christians in the true sense of the word.

By Tuesday, when the class work started, the major portion of the student body had arrived. Since then some others have matriculated, making an enrollment at present of two hundred. While this number is much smaller than the attendance of seven or eight years ago, during the sugar boom, it nevertheless presents pleasing prospects. Even at this early date in the school year the attendance is greater than the highest peak of last year.

During the first few days of school I was a very much interested spectator of, even if not a listener to the arriving students. I was eager to meet the boys among whom I had come to work; curious to see the reaction of the old pupils on coming back, and of the newcomers to the strange environment, and to compare it all with memories of student days in Ireland when I was either a "new boy" or a full-fledged "fellow." Somehow I had expected a radical difference, and I found one, but not according to the expectation. There was no hazing, no bullying of "green" boys, but a courtesy and consideration seldom experienced elsewhere in schools of secondary education.

It is a fruitful field, one that surpasses by far my greatest expectations. A situation is presented that makes me glad and yet sorrowful; glad for the opportunity to work; sorrowful because of my own insufficiency in the face of such opportunities. Unique opportunities are here for the winning of the Pearl of the Antilles for Christ. The boys and girls of our school are from leading families and will one day be among the doctors, lawyers, writers, planters and business men of the country; leading citizens in thought and action. Now we have them in school, a Christian school, where they are taught by Christian teachers, where the Bible finds a place in the classroom, where a personal effort is made to lead them to Christ, where they are taught to attend Sunday school, where they hear an evangelistic message each day of the week.

Think of what four to ten years of such influence will do for these students. Think of what it means when these boys and girls go to their homes, which are scattered all over Camaguay and Oriente, from Maisi in the east to Jatibonico in the west. They will go to homes where the Bible has never been heard of, where the things that we count dear do not mean much—and they cannot help but take the influence of the school with them.

This influence will mean that many of them will accept Christ. Just last night I heard of one graduating class that will illustrate my point. During the



BOYS' DORMITORY AT EL CRISTO

exercises those of the class that had accepted Christ were asked to stand. They all stood but one. The thought of it sends a thrill through my heart; the prospects of such definite and far reaching Christian work make me happy; and my lack of Spanish makes me impatient and sends me to my books.

Los Colegios Internacionales at El Cristo

There is no finer school in Cuba

BY ANNA BELLE STONE

After the Spanish-American War the responsibility of Cuba's political guardianship rested upon the American government. There had been no religious freedom during the Spanish regime, so with the political freedom at the beginning of 1899 the door was opened to the work of Protestant missionaries. Cuba is a comparatively small country and in order to prevent a duplication of effort in the more promising fields and neglect of the less inviting and more difficult, certain districts of the island were assigned to the different denominations. The Baptists of the United States adjusted their field by assigning the western provinces to the Southern Baptists, and the eastern provinces to the Northern Baptists.

The American military government made generous appropriations for the establishment of free schools in Cuba, but it was evident that mission schools were needed to supplement what the public schools were prepared to do. Appeal was therefore made to the American Baptist Home Mission Society. Being convinced of the great need, the society established a boarding school in El Cristo in 1907, calling it "Los Colegios Internacionales". This is now the outstanding feature of our educational work in Cuba, and is commonly regarded as the largest and best equipped evangelical school on the island. Before opening the school two large, two-story concrete buildings were erected as classrooms and dormitories, one for boys and one for girls. Besides these we now have two grade buildings and a large dining room with classrooms above. There were 188 pupils enrolled the first year and only 47 of this number were day-school pupils. The majority were scholarship pupils, which meant a very small income. Only grade work was taught, but in the third year a normal course was added to train teachers for mission school work. Rev. A. L. Story was the director for the first two years and there were ten or twelve teachers, over half of them Americans. In September 1909, Rev. Robert Routledge, who had served as an educational missionary in Bolivia, became director and has served in this capacity ever since. The theological course was started that year. In 1916 a combination of high school and college work was begun. After satisfactorily completing four years' work, the pupils are granted an A. B. degree, but in order to study in the University of Havana they must pass a government examination also each year.

Just after the close of the World War, or the period known here as the "time of the millions," when raw sugar sold for twenty cents a pound, the school was very prosperous and had about 200 boarding school pupils, besides an almost equal number of day scholars. But the school was not adequately prepared to care for so many. The present enrollment is 205, with 17 teachers, including the director. Of this number all are native except four.

In the fall of 1924 a fire destroyed the school kitchen,

dining room and three classrooms. Within two years a \$50,000 building, with a large dining room on the first floor and classrooms above, was erected. Fifteen per cent of the cost of this building was paid by the teachers, parents of the pupils and friends. The Board in New York furnished the rest of the amount.

Special emphasis is given to religious training. Every boarding school pupil is required to attend Sunday school and Christian Endeavor meetings, but attendance at prayer meeting is voluntary. Our Sunday school enrollment this year is 160. We have three Christian Endeavor societies—junior, intermediate, and adult, with an enrollment of 35 in the first two and over 50 in the latter. Each school day the entire school meets in the church for a chapel service. All the girls attend voluntarily the W. W. G., which meets every Sunday. Similar work is also being done among the boys. Besides the religious training every pupil receives one hour of Bible instruction in the classroom each week and every year a goodly number of the students make a profession of faith. At least twenty of our girl graduates have worked and the majority are still working in our mission schools. Many are pastors' wives and more than half of the pastors and mission workers here are the product of our school.

We own forty acres of land, but are occupying only seven acres. It is our hope that some day we may leave the present buildings for elementary school work and construct new buildings for the high school, college and theological work on the thirty-three acres that now lie idle. Of course, to do this would require the expenditure of at least \$250,000.

Herminia Columbie, one of the consecrated Christian graduates, will now tell you of her desire to attend school and how her prayers were answered:

"One day while attending a service in Baracoa, in the eastern part of the Province Oriente where I live, I had the pleasure of hearing a message given by the director of Los Colegios Internacionales. Afterwards he spoke to me and told me that I could have a scholarship for one year to attend school in El Cristo. This made me very happy, not only for the opportunity of attending school, but also because Christ was fulfilling His promise, "Ask and ye shall receive". A few years before this I accepted Christ as my Saviour and attended the Sunday school and church services. I was eager to study in order to learn more about the things taught in Sunday school. In Baracoa there are few schools and they teach only to the third or fourth grades. My parents were too poor to send me elsewhere, so with great joy I went to Cristo as a boarding school pupil. How happy I was! Oh, what wonderful buildings! What kind teachers and so many good companions! All was so new to me. After a year's study I was ready to enter high school, but again I was confronted with the lack of necessary money to meet the expenses. By God's goodness the way was opened. One of the American teachers paid my scholarship for the first two years, the third year a Cuban teacher helped me and the last year by teaching in the school I was able to finish. I was indeed happy when my graduation day arrived. This year I am again teaching a Sunday school class and help with the junior society. I am glad that now I can help others as I have been helped. Some good Christians in the United States are helping me pay the scholarship of a younger sister. Surely the Lord is good. Praise Him for all good blessings and unnumbered mercies!"

Evangelical Seminary of Porto Rico

BY REV. T. C. HOLLAND

THE situation at the Evangelical Seminary of Rio Piedras, Porto Rico, is improving year by year. Our student body, numbering thirty-seven, is larger, and the new students are better prepared for the work. Beginning with this year a four-year course is being followed. The first year the university work is given. This is followed by the three-year seminary course. The change has made the first year class a little small, being composed of a graduate from the Porto Rican University and three students who had the first year in the University last year, along with one special student.

The students come from the following denominations: Baptist, Presbyterian, Methodist, Disciples, Congregationalist, Scandinavian, Alliance of Venezuela, United Brethren, and the Evangelical Church of the Dominican Republic. In this student body four countries are represented: Cuba, Santo Domingo, Venezuela and Porto Rico. Our dream of becoming an international institution seems to be fulfilled in a measure. The Baptists stand second in numbers in this year's enrolment. The Presbyterians are first in numbers as well as in preparation. Their school at San German, the Polytechnic Institute, has furnished well trained men for our Seminary. While San German is under Presbyterian maintenance and control it is open to all, and students from different denominations have come to the Seminary from that school. The Baptists are expecting much in the future from our High School in Barranquitas under Rev. S. S. Huse.

The home that has been built for Rev. Mr. Saez, the professor of church history, is interesting alike to the faculty members and the student body. It is the first

structure to be placed on the new campus that covers a whole city block. With this we may "thank God and take courage."

We have had no interruption this year such as the hurricane caused us last year. We are all happy in the thought that our work is not in vain. It is a joy both of anticipation and realization to work with the present students, and rejoice in the successes of former students now in fields of labor throughout this island and elsewhere.

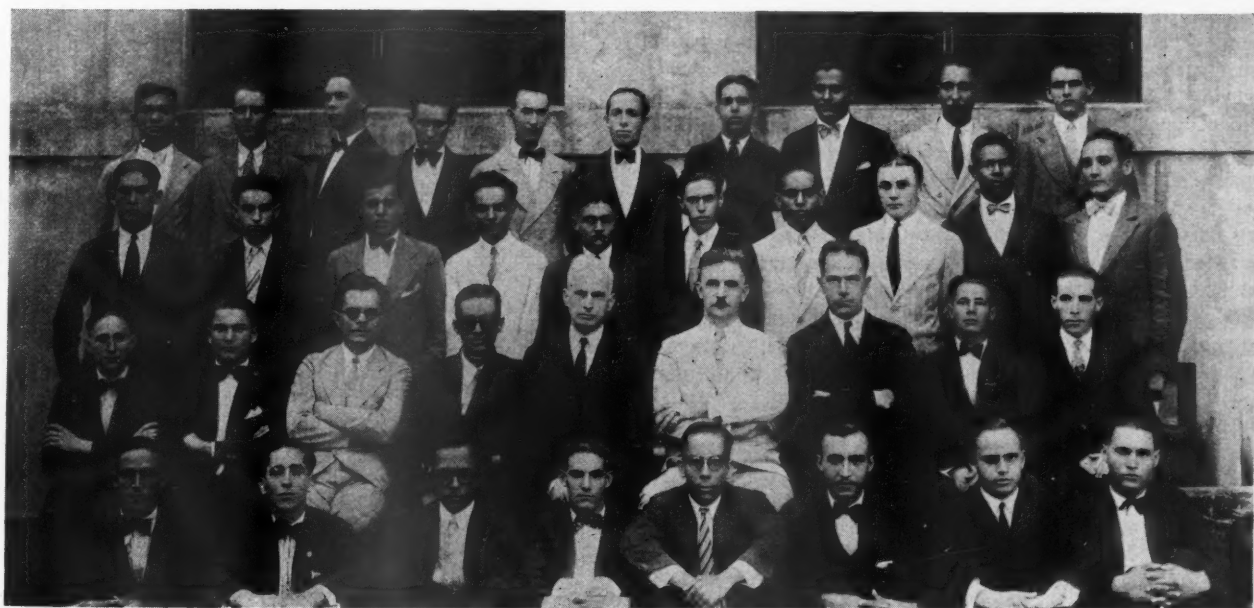
"A Lighthouse Among the Palms"

BAPTIST MISSIONARY TRAINING SCHOOL,
RIO PIEDRAS, P. R.

BY FLORENCE J. LATTER

In the fall of 1922 Villa Roble, our hostel, opened its doors to a new group of girls with deeper, higher ideals. No longer was this beautiful home to serve as a protecting roof for university students, but its halls were to be consecrated to the preparation of leaders in the Master's vineyard. The beginning was small and the first year only two young women enrolled. Missionary work was an entirely new vocation for the Porto Rican girl, but consecration was not lacking and each year the student body grew. With the coming of these girls the whole atmosphere changed. The soft music of "*Tuyo soy, Señor*" (I am thine, O Lord) came floating out upon the air as they went about their morning work. How eagerly they prepared their Bible lessons or led the chapel services. Miss Martha Howell, their consecrated director, was ever ready to encourage and help them and was always an example by her Christlike life.

Never were the girls too busy to help alleviate sorrow and suffering. Well do I remember one dark night, when, just as we were finishing our studies, a knock was heard at the door and a young woman entered saying, "Maria has just died. Can you come over to hold a service at the house?" These people were Catholics and were too poor to



FACULTY AND STUDENTS OF THE EVANGELICAL SEMINARY, RIO PIEDRAS, PORTO RICO

pay the priest to come, so we knew that unless we went there would be no funeral service. Two of the girls immediately volunteered and we teachers went out into the darkness with them. Our way led through a back alley and down a stony street-car track. When we arrived at the little cabin we found it full of people, forty or more. Few of them were Christians and some had probably never heard the gospel. Candles burned by the bedside of the young girl and grief reigned supreme. Maria had been ill for months and although the family were nominally Catholic, our girls had made frequent calls upon her and their visits were greatly desired and appreciated. There was much talking and confusion and we scarcely knew how to begin. We turned to Ines and nodded, and soon her clear voice rang out with the beautiful old hymn, "This world is not my home." In a moment the talking ceased and all were silent. She then read a comforting passage and closed it with prayer, after which she gave a little message, and then we slipped out into the night, praying that some little seed, sown in weakness, might bring forth abundant fruit.

Sundays are busy days for the girls, for they serve in the city church in the morning and in the afternoon gather a little flock of children and a few grown people together in a *barrio* (village) Sunday school. This means often a long walk under the tropical sun in search of the children. The Sunday school is held in a little home or often in the shade of a friendly mango tree. The children sit on benches and frequently fifty or sixty are crowded together in a very small space. Bible stories are told by the girls and the children learn to sing many songs of "Jesus and His love."

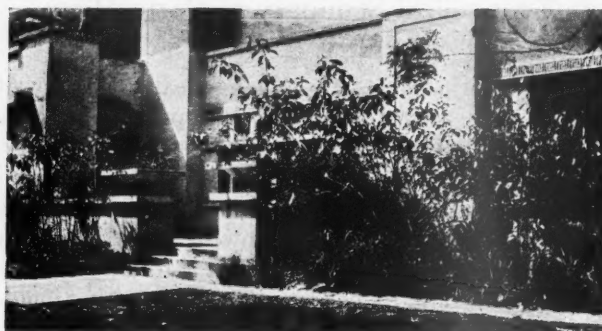
In September, 1928, when the hurricane visited the Island, our home was a house of refuge for many sufferers. The school was turned into a clothing factory and supply house. Soon there was an abundance of boxes sent down from the States and people came many miles to seek help. Over a year has passed and still there is poverty and misery, but we praise Him because we have been able to meet the need. Never a week passes that we do not fulfil the Master's saying, "I was naked and ye clothed me."

Last fall our school took another step forward. Several new courses were added, among them one in homemaking. Baptist pastors have aided freely in the teaching, and young men from other denominations have cooperated freely. Student government has been introduced and is proving a great success. The students are also given a wider opportunity for field work. One of the seniors is working in Trujillo Alto, a nearby town, and she has already organized a junior society. Seeing the need for better prepared workers, we raised the entrance requirements, allowing only high school graduates to enter. This will fit the girls for foreign work where the need is even greater and the trained workers fewer. We are looking forward to the time when our graduates will be carrying the light not only to those who sit in darkness here in this beautiful Isle, but when the gleams from their candles may light all other Latin American countries.

Colegio Internacional, Monterrey

By MAY B. GILBERT

Colegio Internacional was founded in 1882 in the city of Monterrey, Mexico, by Rev. Thoman Westrup, who with his wife, Francisca Barocio de Westrup, began by having classes in their own home. This continued until 1884, when the school was moved to the basement of the First Baptist



ENTRANCE TO TRAINING SCHOOL AT RIO PIEDRAS

Church, where it remained until 1911. A private house was then rented by the Woman's Home Mission Society for the purpose. The location was changed again in 1915 and remained in the same place fourteen years. In May, 1929, the new building was completed, and finally Colegio Internacional has a permanent home. The General Board helped in support at first, but later the Woman's Society took it over and has continued to pay the greater portion of its expenses. The new building was a project of the Golden Anniversary, and if those who helped raise the funds for the Jubilee could have seen the very inadequate conditions and undesirable location of the old school building, they would have realized how important it was to have a new one. For many years the work was carried on with great handicaps, but today the school occupies one of the best buildings of its kind in the Mexican Republic.

As in all mission schools the object was to give Christian teaching to children of all classes who lived in the city. It also supplemented the church work by teaching the Bible and interesting the children in the Sunday school. There were no restrictions then and one could teach the Bible with all freedom. Daily classes were always begun with devotional exercises, reading of the Bible and prayer. The teachers freely taught the gospel in their classes, and visited in the homes where they read the Bible and prayed with the families of the school children. The results of this work were felt in the church and the greater number of the children attended the Sunday school. The Christian teacher continued her religious work each Sunday and many of the children who received this training later became members of the church. Today many of the members who are pillars in the church were students in Colegio Internacional, having received their first knowledge of the gospel in the school. Some who are fathers and mothers learned the ethical principles for the formation of a Christian home. Thus the school has amply fulfilled its purpose during its life of forty-seven years. It has been a help and blessing to the church and the cause of Christ in this city. After the promulgation of the present political constitution in 1917 religious instruction in the primary schools was prohibited. The law was obeyed, no religious instruction was given in the school, but the visits in the homes were continued. No law prohibits individual evangelism and the teachers still carry on the home visitation.

When this school was founded very little tuition, if any, was paid, and not so many years ago the larger proportion of pupils continued to come without paying anything. Then a small tuition fee of fifty cents (one peso) and in the upper grades as high as three pesos, was paid monthly. In 1928 the quota was made uniform from the first to the sixth

grades at three pesos (or about \$1.50) a month. Since we have the new building and the expenses are greater it was necessary to raise the quotas again. Some of the children did not come back, not being able to pay full tuition, while others said that it was impossible to pay all but they were willing to pay part. Many adjustments have been necessary. Since the law prohibits religious instruction more emphasis is placed on individual work with the children. Every child visited by a certain teacher was present in the Sunday school on the following Sunday. Colegio Internacional has a wonderful opportunity to bring people to Christ.

Colegio Bautista in Managua, Nicaragua

Motto:—"Sea la Luz" ("Let there be light")

BY MARIAN PARKER

Before 1916 the gospel light had been flickering along the Pacific coast of Nicaragua for almost a quarter of a century. In that memorable year, in answer to appeals presented at the Panama Congress on Christian work in Latin America, the Northern Baptist Home Missionary Societies entered into the task of evangelizing Nicaragua, and Miss Eleanor M. Blackmore, who had been a missionary in Nicaragua since 1903, was asked to represent Baptist interests on the field. Some years before 1916, zealous believers in the capital city of Managua, realizing the necessity of Christian education for their children, made small attempts to start a school. Although equipment was inadequate and accommodations were poor, the pupils enjoyed religious liberty, a thing unknown to Protestant school children in other educational centers of that day. In 1917, due to Miss Blackmore's cooperation with the evangelical pastor, Don José Mendoza, and his enthusiastic flock, Lola Somoza was employed at \$12 per month to teach a group of 25 children in the little Mission Hall. There were two grades, accommodating boys and girls from seven to fifteen years of age. For lack of funds, church benches served as seats for the pupils. About Easter of 1918, five members of our Northern Baptist Boards visited Nicaragua. One of these was Mrs. Katherine S. Westfall, executive secretary of the Woman's Home Mission Society. After that visit, Baptist work in Nicaragua steadily grew. In September, 1918, Dora E. DeMoulin, a young woman of excellent educational and spiritual qualifications, became the first Baptist missionary teacher to further Christian education in Nicaragua. In 1919, a beautiful home with

attractive grounds was purchased by the Woman's Society. This building was used as a grade school, girls' boarding department and missionary home. When the little mission school moved into this fine new building, people began to realize that the Protestant cause was advancing. The enrollment was 126 in 1919. Although in 1919 Mrs. Ida Warnock came to Managua as a city missionary, she immediately found her place as house-mother to the boarding school girls.

In March, 1920, Colegio Bautista received recognition from the Nicaraguan government as a mixed grammar school. Each year, in order to hold the more advanced pupils, a new grade was added until the High School became a reality. In 1926, Colegio Bautista was placed by the Nicaraguan government on equal standing with the National Institute, the standards of which are about equivalent to those of a Junior College.

When the growing need of a boys' boarding department was felt, the Home Mission Board purchased a large plot of land and in time buildings were erected to accommodate students from outlying towns. From that time to the present the two northern boards have cooperated in the educational program of Nicaragua.

The parents of pupils have always paid a regular monthly tuition for education and purchased books and supplies for their children. The well-to-do Nicaraguans who take advantage of the excellent educational opportunities offered by Colegio Bautista make it possible for poorer children of believers to receive the same education free of charge. Under the supervision of this Managua school, smaller schools in outlying towns were started before 1920. In general, much progress has been made by these country schools, although lack of missionary workers and well trained teachers of vision has retarded the advancement.

The enrollment of Colegio Bautista, now in its twelfth year, has passed the 400 mark. The two pupils who have been with the school since its infancy will this year complete their High School work and receive the Nicaraguan degree of bachelor in science and letters. Both plan to continue their studies in the United States. Of the eight pupils who have fully completed the degree course in Colegio Bautista, four are studying outside of the country, two are holding fine educational positions in evangelical schools of Nicaragua, another is directing one of the most prominent and successful government schools, and the last holds a responsible position in the National Department of Public Health.

During the present year, the boarding departments have accommodated 28 girls and 44 boys, thus filling the dormitories. Among the first boarding school boys in 1925 was a great big fellow, only seventeen, yet full grown. He did not want to come to a Protestant school but his father would not pay for his education elsewhere. The son agreed to try the experiment for one month. After three months of church attendance and Bible study, Francisco surrendered to the Lord in a little cottage prayer meeting. He became more eager to defend the gospel than he had been to attack it. Before he left for Mexico to study medicine, he had classes in Greek under the pastor of Managua Baptist church, so that he could read the New Testament in the original.

Now in Managua alone, there are five missionaries, fifteen Nicaraguan teachers who devote their full time to the work of Colegio Bautista, and three other teachers giving part time.



COLEGIO BAUTISTA, MANAGUA

Since 1918 missionaries have come and gone from Colegio Bautista. Dora E. DeMoulin found but a feeble flame at first but with the help of her Divine Teacher she gathered fuel for the little lamp until it became a blazing torch carrying the message "Let there be light" into many dark corners of Nicaragua. By the last full April moon, the body of that noble torchbearer was lowered into Nicaraguan soil. Who will stretch forth their hands to catch the torch, to carry it onward and upward? Where are the Christian teachers who will give their lives that the light may shine brighter? Where are the consecrated souls who will carry the cross of Christ into the hearts of the children, the youth of Nicaragua? Christian missionaries on the field! Friends, teachers, graduates, pupils of Colegio Bautista—hear the challenge. It is for you!

Colegio Bautista of Santa Ana

By HELEN A. HADLEY, *Director*

As is true of many mission schools in foreign countries, the Colegio Bautista of Santa Ana was first opened for the children of the believers who were tormented in the public schools. The first classes were held in a rented house in 1918 and taught by Miss Louise Carter and Miss Martha Howell. Miss Carter held the position of principal until about three years ago when she was succeeded by Miss Ruth

M. Carr, now on leave of absence in the States for study. In 1919 the school moved into its present location, a large building on one of the principal streets a short distance from the center of the city. Misses Carter and Howell and a young Salvadorean, Senorita Francisca Rodriguez, were the teachers.

The school was founded on the States plan of eight grades, with all the books, paper and ink furnished to the pupils, which is not done in the other schools of the country. A boarding department was soon opened, but discontinued three years ago, as all the room was needed for classes and teachers' quarters. At first the only playground was a little patio about forty feet square. Later a piece of land in the rear of the school building was bought and makes a fair playground for the boys, while the girls still use the smaller one.

As the system followed heretofore has placed the eighth grade graduates at a disadvantage when they wished to enter other institutions, we are planning to change our course of study to conform with that set forth by the government, teaching Bible, however, in all grades as formerly. With this change will come a change in policy and the pupils will have to buy their own books and also pay a matriculation fee as is done in other schools.

There is a splendid piece of land on the edge of Santa Ana and overlooking the city which is waiting for a new



BAPTIST SUNDAY SCHOOL IN LEON, NICARAGUA

school building. This will provide for the much needed High School from which we shall be able to secure better prepared teachers. At present only two of the Salvadorean teachers have had any schooling beyond the eighth grade. With the new building the boarding department will be resumed, thereby enabling a larger number of girls from other places to attend school. This year there have been fourteen children from believers' families living in private homes and attending our school. There will also be an adequate playground for both girls and boys.

Our enrollment has been about 180 all the year. At the beginning of the term a man brought four children to be registered, saying he had used the school for several years and must use it for at least eight years longer as his youngest girl was entering the first grade. Two of his sons have finished the eighth grade here.

To show that one's age makes no difference if one is determined to get an education, Juan Pablo, aged twenty, matriculated in the second grade, and his younger sister in the fourth. It was not long before Juan passed to the third and in a few weeks to the fourth. He had to leave school to work soon after the middle of the year, but hopes to return next year. One Monday I noticed the boy was absent, so when he came back I asked him where he was on Monday. "Oh," he said, "I was in jail because I did not go to the roll-call at the military camp on Sunday." As he is of military age he is supposed to answer at the roll-call the first Sunday of every month.

We could have taken in at least fifty first graders at the beginning of the year had we so desired. People are so ready to say, "But please take my child, one more will not make any difference." A while ago a military man came to put his three boys in school. When we examined the youngest boy we found that he could not do the work of the first grade although he had been in school nearly a year. The father could hardly believe that our first graders can read from a book and do simple arithmetic examples. "If your children can do that," he said, "you certainly have a wonderful school."

This year all the girls have had weekly classes in sewing and the older boys classes in manual training. The boys have made toy furniture and have just finished a group problem, a library table. Some of the furniture was exhibited at the Santa Ana Industrial Exhibition last July and the school received a diploma for the good quality of the work.

It has been a struggle all the year to have the children come to school clean. Of course we have to make allowances for the fact that often there is no water in the home and that the people are poor, but it is not always the poorest who come dirtiest. Chapel services are held every morning and the teachers take turns, week about, in leading. During that time both teachers and children have to stand. The pastor leads chapel every Tuesday morning.

When we gave our Independence Day program we had the largest attendance in our history. There were nearly 400 people present and about half had to stand. It was the first time such a program had been given at night, and we were pleased to be congratulated by one of the daily papers, when they are usually so ready to find fault with us.

Four students are graduating this year, but next year's class should be larger. While we feel that people like our

school for its thoroughness in the classroom instruction, we lament the fact that they do not care more for our religion. However, we continue to sow the seed and leave the rest to Him who has promised that His word shall not return unto Him void. This is the history of ten years. With more room, better prepared native teachers and better equipment, what will the next ten years show? Perhaps it is well that we do not know, but we can hope for great things.

Colegio Bautista of San Salvador

Colegio Bautista was registered as a private school in the Department of Education of San Salvador, February 4, 1924, and has continued on the list of registered private schools since that date. The school was established by Miss Vivian Saylor, who as director for two years put it on a firm basis. Since the opening large numbers of children have sought admission but we have not been able to accommodate more than 100 at a time because of the crowded conditions. In spite of serious handicaps during the past four years, the school work has been singularly blessed. Christian contacts have been made with a substantial class of people who otherwise would not have been influenced by any message from the church. All our believers' children have had their primary education well cared for in these years through Colegio Bautista, and special classes of fifth and sixth grades have been added for the benefit of those who have finished primary work. Next year we shall have to solve the problem of caring for seventh grade classes.

From the beginning our chief concern has been to secure Christian teachers and adequate school quarters. We are faced with the problem of choosing non-Christian teachers if the school is to expand. This seems almost imperative until the school and church working together bring in a more stable membership. We have but one girl who can help us after six years of work. She has done finely this year with the little folks. Of the girls under our care at the present time two give promise of developing into useful workers, yet we shall have to wait for them for some time. All Central America is occupied with its educational problem. The ancient system of verbal instruction with the neglect of the practical is seen to be a failure, and serious minded men are working on a better program for a modern system of education. There is an effort on the part of the leading schoolmen of the five republics to hold conferences for the purpose of unifying the educational systems both of primary and secondary grade throughout Central America. This will mean a great advance.

Our mission school needs not only well trained native teachers but also the help of well trained American teachers who are willing to study thoroughly school programs and bend every effort to elevate the standards of the Christian schools. To the believer the mission school must provide not only education for his child but Christian nurture as well. The unbeliever demands for his child who is left in our care a higher standard of teaching in the fundamental subjects and a better moral environment than he can obtain elsewhere. Our ideal embodies the desire of both believer and unbeliever, for our aim is to glorify Christ and to make known His redeeming love to all whom we may influence through a high standard of moral, spiritual and educational leadership, as we may be able to maintain this in Colegio Bautista.



"Laid in Iron"

The Story of Joseph Clark

BY P. H. J. LERRIGO



KINGS, cannibals and Congo! It is safe to say that no growing lad fails to let his thoughts linger on them. Doubtless Joseph Clark, ten year old chore boy on a Scotch farm, did so. It is improbable, however, that he harbored serious expectation as he churned the butter or drove home the cows from the pasture that some day his life would be mixed up with all three. But the eternal miracle of infinite expansion in Christian personality was wrought in him and many people in four different lands, Britain, Belgium, Congo and America, have learned to bless him for what he was and what he did.

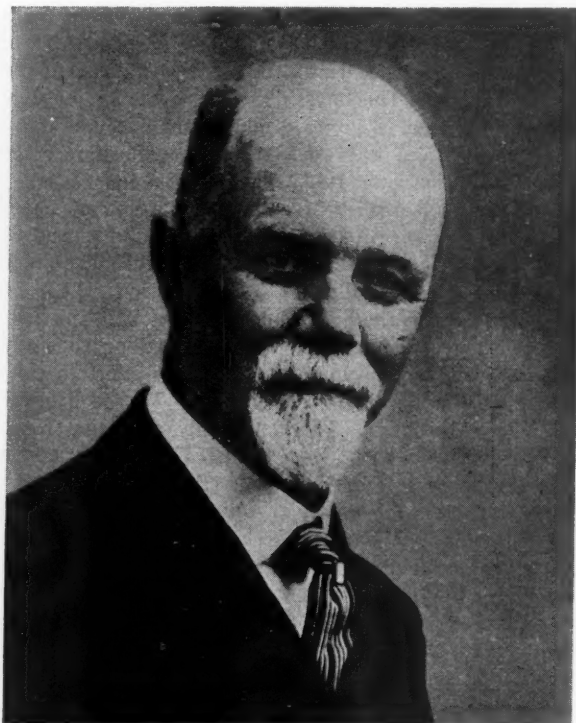
Joseph Clark served a hard apprenticeship to world service. It might be said of him, as was said of another Joseph, "he was laid in iron." His father was a factory laborer. Before the age of eleven he drudged on a frugal Scotch farm. At twelve he was a factory lad, became wages clerk and paymaster. His restless spirit urged him upward and he undertook night class work. His schedule required him to begin work at six A. M. After ten at night he would tramp home from his classes over five miles of rough snow-covered road. Competitive examinations finally made a customs officer of him, but the task was not good enough and he tackled the grilling Free Church workers' classes in Greek, Latin and Theology which finally led him to missionary service.

Congo had burst upon the world in the meantime. What E. W. Smith calls "the modern scramble which has resulted in parcelling out almost the entire continent (of Africa) among the Powers of Europe" was about to begin. Livingstone had kept his tryst with Christ upon his knees in Chitambo's village a few years before. Stanley, gaunt and worn from a

journey of a thousand days save one, had reached Boma in 1877 at the mouth of the Congo River, having circumnavigated Lake Tanganyika and revealed the secrets of Africa's interior. They were tense and excited months which Clark spent in the London Missionary Training School founded by Dr. Guinness preparing to make for the very spot in Congo where Stanley emerged. Early in 1880 he was there, beginning the fifty years of service which have just terminated on his death March 8, 1930.

Joseph Clark was an explorer, a pioneer, a winner of tribes and a planter of churches. One observes at Matadi (the place of rocks) the overhanging granite slab beneath which his tent was first pitched. From this point he and his fellows of the early days reached onward and inward. The chief at Mpalabala welcomed them. This was the first step, but years later Clark had passed beyond the Kikongo area and opened work among the Bobangi at Irebu and finally with the cannibal Lontomba at Ikoko and Ntondo. The half century of Clark's service spans the whole period of Christian work in Congo. The little group of missionary

pioneers has expanded until it includes more than 500 men and women representing 25 missionary societies of all denominations. The infant church at Mpalabala was the forerunner of hundreds of evangelical churches in all parts of Congo. The first convert was followed by a host which now numbers more than a hundred thousand living church members. In the Jubilee gathering at Leopoldville in September, 1928, the representatives of all the missions rose to do honor to the veteran who had already given nearly 50 years to the service of Christ in Congo and to his devoted wife whose experience was only a few years shorter.



JOSEPH CLARK

There were few phases of missionary experience which Joseph Clark failed to share. He was a builder. Nothing could quite equal the quizzical satisfaction with which he used to tell of his first efforts at house building and the necessity the family was under of putting out the lights while retiring owing to the innumerable cracks and crevices in the walls left by the drying of the green palm leaves and bamboos from which they were built. He was an agriculturalist and gardens and fruit trees mark the several sites where he carried on work. He was a preacher, of course, and had learned the pungent simplicity of native Congo oratory. God blessed his work and thousands were brought to Christ through his word. He was a linguist and Bible translator, the first white man to take up the Lontomba language in which he leaves the Gospels, the Acts and the Epistles of James and John. One of Africa's greatest curses is the great number of its languages. To have conquered one of them is an achievement. Clark spoke at least three.

Joseph Clark, though born a Scot, was an American citizen. The exigencies of the Congo work made him one. In 1884 Grattan Guinness had reached the place where he realized that the evangelization of Congo was a bigger task than could be accomplished by British Baptists alone. The Livingstone Inland Mission, which he had started, was a burden too heavy for him to carry. He appealed to his friend, Dr. A. J. Gordon of Boston, and the negotiations began which resulted in the mission being adopted by the American Baptist Missionary Union. Clark was adopted with it and in turn adopted America as his foster parent.

It was a good day for American Baptists when Joseph Clark came into their fellowship. He brought a great Christian heart, a vivid story telling ability, a Christian experience of mighty power and a simple faith which challenged all who met him to join in the Christian crusade of world evangelization. Children, large and small, loved Clark, probably because he loved them. His smiling, whimsical manner with them endeared him at once. The writer is well acquainted with two little girls whom he dubbed "Pinkie" and "Bluey" (the color of their dresses). They will always associate Christian missions with their old Congo friend; and the aspect he has placed upon the world task for them is smiling, kindly, constructive and Christlike. If American Baptists will look at Africa through Clark's eyes they will see a great new waiting continent the winning of which for Christ is a zestful, joyous crusade, barely begun and to be pursued with increasing determination to complete success.

Kings have taken a hand in Congo's destiny. Since Joseph Clark entered the great savage land, Leopold II of Belgium, who was said to be "the most astute business man in Europe" took it under his wing. The Brussels Conference called in 1874 led to the forming of an International African Association, and in line with its ideals and charter Stanley began the organization of a Congo Independent State. The famous conference of Berlin in 1884 established the Congo Free State under the trusteeship of King Leopold, who seemed to confound the idea of trusteeship with personal ownership and permitted or encouraged one of the most terrible exploitations of native populations ever witnessed. Outraged Christendom finally forced a change of the situation and Congo became a crown colony of Belgium in 1908. King Albert's government has taken high ground in respect to the treatment of the Congo people, and in recent years no colony in Africa has taken such active steps to control labor demands even though it should be at the expense of retarding the task of colonization.

Joseph Clark consorted with kings. The chiefs or kings of Congo tribes sat at meat with him and were his companions. During the darkest days of the rubber atrocities he was the champion of these kings of the forest against their exploiters from over the sea. One of the most graphic of the stories told of him pictures the coming of Leopold's soldiers with Clark standing out in the forest clearing to protect the feeble tribesmen. Lifted guns threatened him and his people alike, but Clark flung about his body the Stars and Stripes and dared the soldiers to shoot.

A clearer understanding of the achievements of evangelical missions has been gained by government authorities as the years have sped and King Albert gives their work warm approval. A little piece of colored ribbon which Joseph Clark was entitled to wear meant much in Belgium. It signified that King Albert had decorated him as a *Chevalier de l'ordre du Lion*. Such a decoration is not to be despised even by a staunch democratic American for it signifies a genuine appreciation in high quarters of worth while work well done.

But Joseph Clark has gone home. He passed away at Bolenge station of the Disciples Mission on the Congo River March 8th, 1930, not very far from his own beloved Lac Ntumba and Ntongo station. Our hearts are sad because we shall miss him, but we do not mourn. After rounding out 50 years of service in one of the wildest fields of the world it was a right royal way to go home. He has gone to be decorated with a finer order by a greater King.



Tentative Program of the Northern Baptist Convention

CLEVELAND, OHIO, MAY 28-JUNE 2, 1930

Convention Theme: "AFTER NINETEEN HUNDRED YEARS"

Convention Text: "But ye shall receive power, when the Holy Ghost is come upon you and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." (Acts 1:8)

Wednesday, May 28

Forenoon Session

- 9:30 Song Service and Prayer
Addresses of Welcome
President's Address: Alton L. Miller, Ph.D.
- 10:30 Convention Business
Reports of Committees
(1) Executive Committee
(2) Finance Committee
(3) Cooperative Committees on Evangelism
Appointment of Enrolment Committee
Instructions to State Delegations
Report of Board of Missionary Cooperation
- 11:30 Keynote Address: Rev. C. A. Barbour
- 12:00 Adjournment
- 12:00 Meeting of State Delegations

Afternoon Session

- 2:00 Song Service and Prayer
- 2:15 Convention Business
Reports of Committees
(1) Pastoral Changes
(2) Interracial Relations
(3) International Justice
- 2:45 Topic: The Gospel and World Perils
Address: Dangers Confronting the American Home—Mrs. C. D. Eulette
Address: The Menace of Mammonism—Rev. F. G. Sayers
Address: The Peril of Modern Philosophy—Rev. C. N. Arbuckle
- 4:30 Adjournment

Evening Session

- 7:00 Mission Study Class—Conducted by Rev. J. C. Robbins
- 7:30 Song Service and Prayer
- 8:00 Topic: The Gospel and World Needs. Addresses by Rev. Harold Geistweit and Rev. R. B. Longwell
- 9:30 Adjournment

Thursday, May 29

Forenoon Session

- 9:00 Group meetings for prayer
- 9:30 Same group meetings continued as discussion conferences as follows:
(1) The American Home—Mrs. C. D. Eulette
(2) Youth
(a) Rev. J. W. Elliott
(b) Rev. Edwin Phelps
(3) Foreign Missions—Rev. H. J. White, Mrs. H. E. Goodman, Rev. F. L. Anderson, Mrs. N. R. Wood

- (4) Home Missions—Rev. E. E. Sundt, Mrs. S. C. Jennings, Miss Clara E. Norcutt, Rev. C. M. Dinsmore
- (5) Church Efficiency—Rev. F. A. Agar
- (6) Religious Education—Rev. O. C. Brown
- (7) Laymen's Work—W. C. Coleman
- (8) Missionary Education—Rev. W. A. Hill
- (9) World Wide Guild—Miss Alma J. Noble
- (10) Children's World Crusade—Miss Mary L. Noble
- (11) Church Architecture—Rev. G. E. Merrill (Thursday only)

- 10:15 Organ Recital
- 10:30 Song Service and Prayer
- Convention Business
Consideration of Report of Executive Committee
Revision of By-Laws
Report of Delegates to Federal Council
Report on Relations with Federal Council

- 12:00 Devotional Address: Rev. Harold C. Phillips

Afternoon Session

- 2:00 Song Service and Prayer
- 2:15 Convention Business
Greetings from Fraternal Delegates
Reports of Committees
(1) Social Service
(2) Prohibition and Law Enforcement
- 2:45-3:20 American Baptist Publication Society
Address by Rev. A. M. Bailey
- 3:20-3:50 Board of Education
Address by W. P. Deering, LL.D.
- 3:50-4:30 Ministers and Missionaries Benefit Board
- 4:30 Stereopticon Lecture—H.S. Myers
- 5:00 Adjournment

Evening Session

- 7:00 Mission Study Class—Conducted by Rev. J. C. Robbins
- 7:30 Song Service and Prayer
- 8:00 Topic: The Gospel and World Readiness. Addresses by Rev. Charles A. Brooks and Rev. O. H. Sisson
- 9:30 Adjournment

Friday, May 30

Forenoon Session

- 9:00 Group meetings for prayer continuing from Thursday.

- 9:30 Same group meetings as discussion conferences

10:15 Organ Recital

- 10:30 Song Service and Prayer

Topic: The World Service of Northern Baptists after Nineteen Hundred Years

(Brief interpretative presentations of 10 minutes each of outstanding events and progress during the present year)

Ministers and Missionaries Benefit Board
Board of Education—Rev. F. W. Padelford
American Baptist Publication Society—Roger W. Swetland, LL.D.

Woman's American Baptist Home Mission Society
American Baptist Home Mission Society

Woman's American Baptist Foreign Mission Society
American Baptist Foreign Mission Society
Baptist Young People's Union

Board of Cooperation

- 12:15 Devotional Address: Rev. Harold C. Phillips

12:45 Adjournment

1:00 Seminary Reunion Luncheons

(Afternoon Reserved for Recreation)

- 3:30 Annual Meeting of National Council of Northern Baptist Laymen with addresses by J. L. Kraft and J. C. Penney

Evening Session

- 7:00 Mission Study Class—by Rev. C. S. Detweiler
- 7:30 Concert by Chorus Choir
- 8:00 Topic: International Relations after Nineteen Hundred Years
Address by Prof. William Lyon Phelps of Yale University

Saturday, May 31

Forenoon Session

- 9:00 Group meetings for prayer continuing from Friday
- 9:30 Same group meetings as discussion conferences

10:15 Organ Recital

- 10:30 Song Service and Prayer

Convention Business

Report of National Council of Northern Baptist Laymen—W. C. Coleman
Reports of Committees

- (1) Conference with Other Religious Bodies
(2) Conference with General Baptists
(3) City Missions and State Conventions

- (4) Committee on Nominations
 (5) Committee on Resolutions
 12:00 Devotional Address: Rev. Harold C. Phillips
 12:30 Adjournment
 12:45 College Reunion Luncheons
- Afternoon Session**
 2:00 Song Service and Prayer
 2:15 Convention Business
 Reports of Committees
 (1) Young People's Work
 (2) Baptist Bodies Using Foreign Languages
 2:30 Annual Meeting of American Baptist Historical Society
 2:45: The Gospel and Youth
 Four addresses of twenty minutes each
 Jesus, the Ideal of Youth—Rev. E. A. Fridell
 Youth, the World's Greatest Spiritual Resource—Miss Suzanne Rinck
 Jesus and the Youth of Today—Rev. F. B. Fagerburg
 Youth Sharing Now and Ten Years from Now—Rev. Richard I. Hoiland
 4:30 Adjournment
 5:30 Joint Banquet for men and women with address by Mrs. Mabel W. Willebrandt
- Evening Session**
 7:30 Song Service and Prayer
 8:00 Special Feature—Pageant, to be arranged by the Cleveland

- Committee on Arrangements, showing Christian progress during 1900 years (Seats in Auditorium reserved for holders of banquet tickets)
 9:30 Adjournment

Sunday, June 1

- Forenoon Session**
 9:30 Bible Class for Men—Leader, Theodore Sorg
 Bible Class for Women—Leader, Miss Evalyn A. Camp
 10:30 Convention Church Service
 Convention Sermon—Rev. A. Ray Petty

- Afternoon Session**
 2:15 Organ Recital
 2:30 Song Service and Prayer
 2:45 **Topic:** The Gospel and Life Dedication
 United presentation of new appointees and outgoing missionaries
 4:45 Prayer of Dedication
 Adjournment

- Evening Session**
 7:30 Song Service and Prayer
 7:45 **Topic:** The Gospel and the Church after 1900 Years
 Address: The Gospel—Rev. S. M. Lindsay
 Address: The Church—Rev. W. B. Riley

Monday, June 2

- Forenoon session**
 9:00 Group meetings for prayer continuing from Saturday

- 9:30 Same group meetings as discussion conferences
 10:15 Organ Recital
 10:30 Song Service and Prayer
 Convention Business
 Election of Officers and Members of Board of Managers of the Convention and Co-operating Organizations
 Adoption of Report of Committee on Resolutions
 Reports of Committees
 (1) Roger Williams Memorial
 (2) Place of Next Meeting
 (3) Homes and Hospitals
 12:00 Devotional Address: Rev. Harold C. Phillips
 12:30 Adjournment

- Afternoon Session**
 2:15 Song Service and Prayer
 2:30 **Topic:** The Gospel and World Response
 Addresses by missionaries
 4:30 Stereopticon Lecture—Harry S. Myers
 5:00 Adjournment

- Evening Session**
 7:00 Mission Study Class—by Rev. C. S. Detweiler
 7:30 Song Service and Prayer
 7:45 Final Convention Business
 Report of Committee on Enrollment
 8:15 **Topic:** After Nineteen Hundred Years
 Address, Rev. H. E. Fosdick
 Adjournment



Pentecost Observance of Northern Baptists

APRIL 20 TO JUNE 8, 1930

The Northern Baptist Cooperative Committee of Evangelism, of which Dr. B. T. Livingston is secretary, has prepared a program of suggestions for the fifty days, including seven Sundays. The aim is cooperative spiritual fellowship, uniting wherever possible with other Christian bodies in church attendance, Bible reading, prayer and evangelism.

The program proposes four weeks of friendly visitation evangelism, from April 20 to May 18. It suggests that prior to this or just after a week or ten days of meetings in the local church be conducted by the pastor or an approved evangelist. Also a school of evangelism for a month to prepare the church for the visitation. Further suggestions are a responsibility roll including all the unrelated individuals discovered through the membership lists of all the church organizations; a group of trained visitors, knowing the object of their visit

and seeking to obtain it through the help of the Holy Spirit; and a definite period for visitation when the church will give itself to witnessing and make the personal appeal. This is the outline of the campaign of personal visitation evangelism.

Daily Scripture readings suggested by the Federal Council Commission of Evangelism are the Gospel of Luke and the Acts, a chapter each day. The American Bible Society will furnish copies at one cent each. A Church Attendance Crusade is another feature, with aim to secure the attendance of all church members, resident and non-resident, at church somewhere on the seven Sundays of the Pentecostal period. Suggestions are given for a worshipful service, the first being a social atmosphere with a genuine welcome. Sermon subjects and texts are given and will doubtless be welcomed by many pastors as furnishing a unity of consideration in a

broad movement. Prayer meeting topics are suggested.

For Sunday, June 8, the culminating day, these suggestions are made: A sunrise prayer meeting; a record church school attendance and decision day; a day of witnessing by the people, instead of sermons, both morning and evening; baptisms; observance of the Lord's Supper, with every member possible present.

Community union services are proposed for Sunday afternoon, in commemoration of the birthday of the church. The animating purpose of the Easter Pentecost observance is comprised in the prayer that thousands will be led by the Holy Spirit to make public confession of Christ as their Saviour and Lord. This observance should be the beginning of a continued ingathering; but for this a revived church is the first essential. The program has been prepared. The need now is for power, and this comes through prayer.

Board of Missionary Cooperation

The Convention Honor Roll

For three successive years there has been a Northern Baptist Convention Honor Roll of churches which during the month of May pay one-twelfth of their annual missionary quota. The plan will be followed again this year at Cleveland, where typed lists of the churches that qualify will be posted. The names of the churches will also be shown upon the stereopticon screen in the great Auditorium and as an index of missionary interest the announcement of these names can be counted on to draw the attention of a great many Baptists.

The purpose, of course, is to fix attention upon the desirable practice of paying local church missionary quotas in equal monthly instalments, instead of leaving this important duty subject to the whims of chance, the changes of season or the convenience of an individual. Only in recent years has the matter of emphasizing this idea been made a part of the denominational program—not occasionally, but continuously, one year after another.

CHANGING OLD HABITS

It takes time and patience to bring about a uniformly orderly way of doing something which for decades was done without any particular order or system, and the necessity for recommending *one-twelfth on time every time* will not cease this year nor next. Nevertheless, we are making progress, a fact witnessed by the number of churches which receive gold seal honor certificates, awarded only to those paying throughout the year on the basis of a twelfth every month. Moreover, the steady, non-spectacular cultivation of the idea has, by the power which repetition gives to a sound doctrine, caused the reasons for regularity and the advantages of it to be retained in the minds of an ever-increasing number of Baptists. The proportion of receipts for missionary purposes in the first nine months of the fiscal year was the largest since the adoption of the unified budget. Many will recall the "stairway" diagram used a few years ago to illustrate the need for a more even distribution of payments throughout the year. There

was a step for each month and the April step looked like a veritable cliff. It was indeed a cliff, as the denomination proved every year when an attempt was made to scale it. It was preposterous, as all agreed, that we should come up to the last month of the year with half of the year's task yet to be performed.

MORE THAN A GESTURE

The Convention Honor Roll, therefore, is something more than a gesture pleasing to the pride of the churches whose names are exhibited to the delegates. It is a reminder, given at a time when thousands are looking on, of the importance of this subject, an importance that goes far beyond the mere detail of having things done in an orderly and systematic manner. The fact is that money given to missions in equal payments distributed evenly throughout the year, or a reasonable approach to such distribution, is worth substantially more than if the aggregate of such payments be given in a lump sum towards the end of the year. Interest charges alone would justify this statement, for our missionaries are in precisely the same situation as a salaried man. If he has to wait months for his pay envelope and lacks capital to live on in the meantime, he has to borrow money. It can be demonstrated from Northern Baptist records of a few years ago that total budget receipts for the year might have been \$100,000 less than they were and yet the denomination's missionary enterprise would have fared better, had the lesser amount come in at the rate of one-twelfth every month. In other words, we were paying out at least \$100,000 annually for interest on borrowed money.

Notable progress has been made, but many of our boards and societies still have to borrow at certain seasons and the ideal condition is one where no missionary organization has to pay a penny for carrying loans. Hence the Convention Honor Roll, which points the way to a very real improvement.

Quota Becomes a Popular Word

In the 8,000—more or less—Northern Baptist churches there is just one opinion

of the plan to achieve a record, during the next three years of 250,000 new givers to local expenses and missions. The churches are unanimously for it. There is no reported instance of a church declining its suggested quota of new givers to be enrolled. That is one kind of a quota which nobody has a desire to reduce, and in fact a great many churches are so keen about the three-year plan that they have declared a purpose to get half instead of a third of the whole number of new givers during the first year. What is more, some of them have already done it, not in a year but in the course of a few days. That was the case in Kansas City, Kan., where in the Community Canvass pledge week, eleven of the churches cooperating, the effort enrolled 346 new givers, whereas their quota was only 211. This group of churches already has gained more than half of the total number of new givers of record decided on as the goal for three years.

A Responsibility List

A correspondent in the First Baptist Church of Hastings, Nebraska, writes of the laymen's work there: "We have made up a list of about 250 men, designated as our responsibility list. A similar list has been prepared of women and girls for their use, and we are checking the boys and girls and young people on a few lists that are to be used by the young people. In other words, we have listed around 600 people of 12 years and upward, who are either resident members now or come within the range of our responsibility."

It will be seen that in the Hastings church the laymen's work has become an influence favorable to general recruiting and is not limited to contacts with men. From the responsibility list, assignments of names are made and the men engaged in the work turn in report cards showing the results of their visits. From these cards enough information is gained to make possible an intelligent follow-up for the purpose of making the person visited realize that the church wants and needs him as a recruit, but that it also desires to serve him by welcoming him to Christian fellowship. The women and young people are to use a similar report form.

The Laymen's Round Table

SPEND THE WEEK-END IN CLEVELAND

SEE AND HEAR . . .
WHAT BAPTISTS DO

THE ANNUAL MEETING of NORTHERN BAPTIST MEN

Memorial Day Week-End

Friday, May 30, Saturday, May 31

and the

NORTHERN BAPTIST CONVENTION

May 28 — June 2

CLEVELAND AUDITORIUM

Cleveland, Ohio

FACSIMILE OF THE COVER PAGE OF A SPECIAL
LAYMEN'S FOLDER CONCERNING THE CLEVELAND
CONVENTION

Why It Paid 100 Per Cent.

M. A. Beeson, lay leader for the West Oklahoma conference of the M. E. Church South, writing in the *Methodist Laymen*, gives the following reasons why his conference paid 100% of its benevolence quota:

1. Two years' special emphasis on developing a strong lay organization of consecrated men, with ability to lead and a willingness to devote themselves to carrying out the whole program of the church.

2. The year's work started by the Board of Lay Activities recommending an Every Member Canvass.

3. Distribution of literature by the Board of Lay Activities, pending an outline of objectives and plans for the year.

4. The laymen sponsoring a series of Stewardship Institutes in all districts.

5. Making follow-up check of all charges, with lay leaders giving assistance in districts where leadership was needed.

6. District lay leaders cooperating with presiding elders in seeing that benevolences were paid in full in their respective districts.

As a result of these efforts, this conference, which in 1926 paid only 54.9% of its benevolence quota, paid 100% in 1929.

Enlisting Men in Nebraska

From a letter by Rev. R. E. Barrett of Hastings

You will be interested to know something of the progress that our men are making.

Some time ago Mr. L. L. Brandt agreed to act as general leader and together we chose some other men to head some of the other tasks. Our first emphasis is being put on the recruiting, with Mr. D. W. Tinder as leader. We have made up a list of about 250 men, designated as our responsibility list. We have mimeographed 50 copies of this entire list. (I might say that the list includes all of the men who are resident members of the church, active and inactive, besides a lot of men with whom we have more or less definite connection through their families or otherwise.) Of course, we have quite a large number of reasonably good prospects on this list. A similar list has been prepared of women and girls for their use, and we are checking the boys and girls and young people on a few of these lists for the use of the young people. In other words, we have listed around 600 people of about 12 years old and upwards, who are either resident members now, or come under our responsibility.

The next step has been to make assignments among the men for contacts with the most promising prospects, and they are now at work on their contacts. Results will be coming in within a few

FOR BAPTIST MEN

Each morning: Prayer and Discussion

May 29 "Enlisting the Non-active Members"
"Teaching Christian Use of Possessions"

May 30 "Recruiting Men for Christ"
"The Christian Home"

May 31 "Adult Christian Education"

June 1 "Men's Bible Class"

June 2 "Responsibility for Boys and Youth"

Led by Laymen for Laymen—Every morning at 9:00 a.m.

FRIDAY, MAY 30

No afternoon session of the Convention

3:00 p.m. ANNUAL MEETING of the NATIONAL COUNCIL of NORTHERN BAPTIST LAYMEN

W. C. COLEMAN, Chairman

Reports from each state chairman.

A frank survey of work of past year and the preparation of plans for new year.

Election of officers and necessary business.

5:30 p.m. NATIONAL COUNCIL'S FELLOWSHIP DINNER FOR MEN

Address by

J. C. Penney, J. C. Penney Stores Company

7:30 p.m. Addresses. International Relations (*See Convention program*)

SATURDAY, MAY 31

8:00 a.m. Breakfast
The Officers, Executive Committee and State Chairmen

10:30 a.m. Report to Convention
Annual report presented by the Chairman

5:30 p.m. Convention Banquet, Men and Women (*See Convention program*)

Come to Cleveland
As soon as you can
Leave when you must
But spend the holiday here

FACSIMILE OF PAGE THREE OF THE LAYMEN'S CLEVELAND FOLDER. IT HAS BEEN MAILED TO 5,000 BAPTIST LAYMEN

days, I feel confident. I am enclosing a report blank that the men (and women and young people too) are asked to use. As you know, merely saying "Yes, I called on him," doesn't add anything to the picture, so we are asking for definite information and suggestions for follow up.

Last Sunday morning's sermon period was given over to the men. Mr. Brandt introduced the subject, and five men presented in turn that many of the different tasks. We are centering the emphasis for the time being on enlisting and recruiting, but keeping some of the others in mind for later emphasis.



HELPING HAND

Annual Meeting of the Woman's American Baptist Foreign Mission Society

The fifty-ninth annual meeting of the Woman's American Baptist Foreign Mission Society will be held in the City Auditorium, Cleveland, Ohio, on Friday, May 30th, 1930, first session at 10:30 A. M., and succeeding days, to act on any report that may be presented, to elect officers and to transact any other business that may properly come before the meeting. By order of the Executive Committee,

Mrs. W. C. Coleman,

Recording Secretary.

New York, March 4, 1930.

Milestones

Miss Minnie V. Sandberg, Foreign Secretary of the Woman's Foreign Society, is to make an extended tour of the mission stations in the Orient. She sails for Japan on August 15th and plans to return in time for the Northern Baptist Convention of 1931. For some time the missionaries of the Woman's Society have been requesting the secretary to visit their stations in order that she might better understand their problems and needs.

☆☆☆

Miss Helen L. Tufts, who since her return from Burma in 1927 has been assisting in the Foreign department at headquarters, is ably qualified to take Miss Sandberg's place during the year of her absence. Miss Tufts, as Assistant Foreign Secretary, has made an excellent record in the candidate department. It is she who is responsible for securing so many fine girls for Foreign Mission service.

☆☆☆

On the 12th of March, Mrs. C. D. Eulette was absent from the Board meetings while the thoughts of the other members kept company with her. Mrs. Eulette, with only two days' notice, had gone to Washington to join Mrs. Peabody and a large group of representative women as they appeared before the Congressional Committee on the Dry

Hearing. The next day Mrs. Eulette brought back a thrilling report of their interview, of the stirring talks of the women, and of the great wisdom which Mrs. Peabody displayed.



MISS ALLENE BRYAN

The New Offices

As pleased as children on Christmas morning were the members of the Board when they first inspected the new office rooms at 152 Madison Avenue. On the 18th floor, the rooms are above the darkening shadows of the surrounding buildings and sunlight streams in on every side. A very business-like air pervades the entire 18th floor, but one finds a decidedly feminine touch in the Conference room with its curtains, lamps and comfortable furniture. The offices of the Administrative Secretary and the Foreign Secretary, connected by folding doors, can be thrown into one large room which is quite ample for Board meetings and, when occasion demands, for teas and suppers. The good taste evident in all parts of the offices is due to the Headquarters Committee, Mrs. Cornelius Woelfkin, Mrs. James R. Pratt and Mrs. George W. Doane, assisted by the Treasurer. The President announced that the new furnishings which were

necessary had been made possible by a gift from one of the Board members, Mrs. George W. Doane.

As a special celebration a supper was served on the opening night of the Board session—a house-warming for Board members and office workers.

A New Secretary at Headquarters

In addition to new offices the Woman's Foreign Society has gained a new secretary who will have charge of the work with candidates and foreign students in America. Miss Allene Bryan, who has been a representative for the Judson Fund for the past year, will take up her duties at headquarters on May 1st. Miss Bryan comes to this position with a splendid background of Baptist work. After her training in the B. M. T. S., the University of Chicago and Columbia University, she became Director of Religious Education at the Delmar Baptist Church in St. Louis. As headworker at the Judson Neighborhood House in New York, she made an excellent record. Then the Baptist Temple in Philadelphia made her Director of Church Activities. The Woman's Society feels itself fortunate indeed to secure such a secretary for work among students.

A Word to the Thoughtful

There isn't much difference between a 2-cent stamp and a 5-cent stamp in this country, but what a difference it makes on the foreign field! When you forget and let a letter slip by with a red stamp instead of a blue one, you are making a missionary pay 10 cents to receive it. Of course, she's joyous to have the letter, but she'd probably be just as happy to receive it without "Postage Due."

At a Hindu Festival

Last week we went to one of the Hindu festivals where all classes and castes may come and worship. All kinds of sick people come hoping that their god will heal them. The mothers of daughters come asking to be given a son. Those who have had a fine crop bring thank offerings, those who want help bring petitions. Little girls and their husbands are brought to have their marriages blessed. Of course, all receive a blessing from the god according to the size of the blessing they give the priest. Can't you see what an oppor-

tunity it is to tell of a kind loving God when all of those people are searching so earnestly?

When the people first come they must run five times around the large enclosure. Before the end of the second day the dust of the race course was eight inches deep, for there were 50,000 people camped on that desert. While going around many are supposed to fall into trances or to become demon-possessed so that the god can speak to them. It is pitiful to see how hard they work to be the lucky ones.

It is terrible to see all those folks falling down on their faces before that hideous idol and crying out for help. How eagerly they listened and begged us to tell more as we stood in the very doorway to that temple and told of our God of love. A few times the priests tried to cause confusion, but the people wouldn't be turned aside or driven away. Even though we worked day and night we were conscious of our helplessness in the face of the overwhelming task to be done. The time was full moon and from the top of a

hill we could look down on the scene. It was weird and mystic when the thousands of little oil lamps were lighted; it was like a fairyland if only we could have forgotten what was behind it all. —*Ruth Manley*, Hanamakonda, South India.

A Kindergarten as a Foreign Missionary

It is well known that evangelism in the Orient does not depend always on special evangelistic workers, that a teacher or a doctor or a nurse can preach Christ every day. The kindergarten in the Misaki Tabernacle in Tokyo, Japan, reaches 65 homes directly through children in the class. Mothers grow interested through the children's stories and come to the mothers' meeting; big sisters want to join girls' clubs and fathers begin to attend church. At one meeting 14 mothers bought copies of a book explaining Christianity.

The influence of the kindergarten is very far reaching. Miss Amy Crosby tells of her friend, Mrs. Tatsuno: "She entered her small son in our kindergarten

about ten years ago. After she had attended mothers' meetings and had invited a teacher to call at her home to give her Bible instruction, she accepted Christ. Not long after she joined the church, her husband's work took the family to a small town in the southern part of the country where the people were workers in a copper smelter. Modern conveniences were few, and advantages for culture were fewer still. Because there was no church nor even Sunday school, Mrs. Tatsuno invited the children of the neighborhood to her home on Sundays. A few women, hearing of her little beginning, offered to help and rejoiced in the new Sunday school. Later the mothers formed a club to meet monthly for study together. The Sunday school has grown and now has a room in another building while expenses are met by the mother's club.

"Now Mrs. Tatsuno has come to Tokyo to study while her husband is in Europe on business. And what do you think she is studying?—subjects to make the club more beneficial to the women and children of the town."



CHILDREN IN THE KINDERGARTEN OF THE MISAKI TABERNACLE, TOKYO, JAPAN



TIDINGS

Pentecost on Home Mission Fields

THE WITNESS OF GOD'S WORD

Miss Eleanor M. Blackmore, writing from Leon, Nicaragua, January 3, 1930, states: "In Leon has just been held the Congress Eucaristice. You remember one was held in Chicago some few years ago. This was a tremendous affair, with dignitaries of the Roman Catholic Church from all parts assisting. Over 3,000 children are said to have taken first communion, and there was a men's class at which 4,000 received the host. The editorial of the daily paper here said the whole movement was to consolidate the Catholics against the incoming Protestant sects, and unite them against the attempt to invade their religion and language by the United States. Our church here used the opportunity to scatter literature and of one pamphlet of 'The Mass' we printed and circulated 5,000 copies during the Congress. The light and truth of God's Word are the only efficient weapon for such warfare."

SIGNS OF PENTECOST AT ROCK SPRINGS, WYOMING

"'All things work together for good to them that love God.' One of our church members is very fond of quoting that passage, and I am finding the truth of the statement nearly every day," writes Miss Ruth P. Hughes, missionary among the cosmopolitan groups at Rock Springs, Wyoming. "Seemingly insurmountable difficulties and problems have been met and solved and the local church is going through a period of the greatest advancement and prosperity it has ever known. We feel that the great work has only just started, and that the people of this town are going to be won to Jesus Christ. During the quarter ending January first, forty were received into membership in the church. Twenty-one of these came by baptism. Of that number there were four from my class of young men, also one Japanese child, two Finn children and one Spanish girl. There are twenty-one more who are awaiting baptism and of that number there are two Japanese

children, two Korean children, one little Spanish girl, a young Spanish man and two young men of English parents. Is not this enough to make us very happy, to see the result of the last three years' work, coming as it does in baptisms, and in an increased attendance and interest in all the departments of the church activities?"

SUFFER THE CHILDREN TO COME UNTO ME

"There are so many interesting things troit was a new field to me in September. I find many Syrian children. At one class there were fifty-five packed around tables in a small room. We have to have a kindergarten because these girls of twelve, thirteen and fourteen could not come without the smaller brothers and sisters. Much better and nicer things could be done if we had a room three times the size of the one in which we are now meeting. I enjoy this field very much, for the Syrian people are very friendly.—Ethel M. Gorbett.

MINISTERING TO BODY, MIND AND SPIRIT

"From some little village a woman was Americano in Pueblo, Mexico, we have the following interesting letter written by Miss Hettie Ulbrich, missionary nurse:

"At present we have an enrollment of 26 student nurses in our Training School. It is interesting to note that we have nurses from all parts of Mexico and two from San Salvador, Central America. Our nurses are all Christian young women who have come to us from some Evangelical mission.

"There are so many interesting things happening daily, but to me the most remarkable is the spiritual ministration which is given in the hospital and the visible results among the patients. The patients are helped both physically and spiritually; so many times they find Jesus as their Saviour during their stay in the hospital. We greatly rejoice over this fact, for, after all, that is our mission. At present I recall about six patients who, during the past few months,

have accepted Christ, but I shall attempt to relate only a few instances.

"Briones, a young man, was brought to the hospital in the very pangs of death. We felt there was no physical hope for him, but as he was still conscious the story of Jesus was told to him. He lingered a few days and the day before his final summons made a confession of faith and with radiant face accepted Jesus as his Saviour. Briones passed away during the night. Early the following morning the mother was found in his room, weeping bitterly. She said: 'I am not weeping for my son. He is safe in the arms of Jesus, for just the other day, with a clear conscience, he confessed Jesus as his personal Saviour. I know all about it, for I am a Christian, but my husband is a very strict Catholic. He is very angry with me because I did not have my son taken home to die, so he could have confessed his sins to the priest before his death. I don't know what punishment I will receive, but my son made his confession before God, and did not need to confess to the priest.'

"From some little village a woman was brought in, a physical wreck. She, too, was relieved physically and spiritually, as she accepted Jesus as her Saviour. Upon leaving, she said, 'I am so happy because I am a Christian, but I want all of you to pray for me, for I am going back to my own people.' These words lingered in my mind; I know she will have many, many temptations, for her own people are not Protestants. They are opposed to her new religion, but I feel that she will be faithful, and before long will be bringing the needy members of her own family and her friends to the hospital for medical aid. They, too, will become sympathizers, and perhaps believers, and go back to their own people. Thus the work of the Kingdom grows.

"Another incident which greatly impressed me shows how marvelously we are led many times by the power of prayer. A middle-aged man was brought to the hospital, so sick that it seemed as if he was beyond any human help. The doctor said, 'The only chance for him, and at that a very slight one, is an operation.' The patient and family consented. Late that same evening the man was taken into the operating room and the operation was begun. The patient grew weaker and weaker. All at once Dr. Meadows paused, saying, 'We have not had our prayer, somehow. Let's pray.' It is a custom of his to always have a prayer at the beginning

of an operation. Like a miracle, in a few seconds the patient's pulse became stronger and stronger; the operation proceeded. The doctor said, 'That is a wonderful anesthesia you are giving; the patient certainly seems better.' This thought was passing through my mind, 'We took time to pray and this is a direct answer to prayer.' The man has been a Christian for several years and is doing our masonry work."

THE LORD ADDED TO THE CHURCH

For twelve days during January special meetings were held at the Crow Indian Mission at Lodge Grass, Montana, with the minister from Great Falls as the speaker. Afternoon meetings were held for the uneducated Indians, the sermon being given through an interpreter. The evening meetings were all in English, and the white people of the town were invited to participate in them with us. During these meetings 21 of our Indian people came forward, either for the first time professing Christ or in reconsecration. Two of those coming for the first time were from the World Wide Guild, and one was from the Crusader group. Three were women from the Women's Society. Each one has a story that would be interesting to tell.

Several of our young people are this year attending Bacone College, and our hearts were gladdened a few weeks ago to learn that two of the boys had accepted Christ and had been baptized. One of these is John White Man Runs Him's step-son, and the other is half-brother to Mrs. Tillie Pease. Both of these boys are from fine Christian families. And so the seed sowing goes on. Pray that the harvest may be plenteous and the reapers many!—*Clara E. Olds, Lodge Grass, Montana.*

WORKS—GIVEN ME TO FINISH

Three years ago a busy mother who had once dreamed of being a missionary saw a vision of service in her neighborhood. She became the friend and teacher of several foreign-speaking women. As Christian Americanization chairman in her church she passed on her vision to others. Today from that small church there are eighteen volunteers giving Christian service through personal friendliness, and every volunteer has a prayer partner who is giving vital spiritual help. The woman has had to give up the chairmanship, but she still goes as a friend and teacher to three Armenian families. Someone urged



BAPTIST CHURCH OF MANAGUA

her to drop this work instead of the chairmanship. This was her answer: "No, I cannot give up my contact with my new American friends; I have not yet brought them to love Jesus Christ. There are others who can take the chairmanship, but no one else can finish this work that I have started."—*Frances Priest, Christian Americanization Missionary for Michigan.*

A GOOD SAMARITAN

A certain Mexican man was on his way to a doctor, when he fell unconscious next to a railroad track. A man came along and, thinking he was drunk, carried him over to a garage, but knowing of the good work of a certain Christian Americanization volunteer and of her great interest in the Mexican people, he called her. When the woman came she saw immediately that the young man was very sick. She called a doctor and had the patient taken to her home, where she nursed him back to health, and more than that, helped him to know Jesus as his personal Saviour. This young man is now one of the most active members in a Mexican Baptist church. Speaking of the volunteer, he said, "I try so hard to tell her how much I appreciate what she did for me, but I can't tell her in words. I am a happy Christian now because she came to me."—*Ruth E. Finwall, C. A. Missionary, West Central District and Colorado.*

Changes in Secretarial Staff

It is with very deep regret that the Board of Managers of the Woman's American Baptist Home Mission Society announced the acceptance of the resignation of its Secretary of Missions, Miss Clara E. Norcutt, after more than twenty years of service. Last Novem-

ber Miss Norcutt was called home because of illness in her family and later found it impossible to return to the work as her aged parents needed her care. The Board considers that Miss Norcutt's leaving the work is a distinct loss to our missionaries and to our work on the field.

After graduating from the Baptist Missionary Training School she was first a field worker under the Society and later assistant to the Executive Secretary. For a number of years she has been Secretary of Missions, having visited most of our fields and having a personal acquaintance with our missionaries and teachers. Her associates in the office, the Board members and the constituency have the greatest appreciation for Miss Norcutt's work while an officer of the Society.

After careful consideration the Board has invited Miss Gertrude S. de Clercq who has been serving as Associate Secretary, to become Secretary of Missions and Miss de Clercq has accepted this important office. Miss de Clercq brings to this office a wide knowledge of the missionary work and a large acquaintance with our missionaries. She was a number of years connected with the Society when its headquarters were in Chicago. Not being able to come East at the time the offices were moved, she was connected with the Christian Americanization Department and later came into the office in New York as Associate Secretary to the Executive Secretary. All through the years she has had a great enthusiasm for the work and workers of the Society and the Board feels very sure that she will be an efficient Secretary of Missions and an inspiration to the missionaries and other workers on the field.—*Katherine S. Westfall, Executive Secretary.*



THE FAR LANDS

Annual Meeting

AMERICAN BAPTIST FOREIGN MISSION SOCIETY

The one hundred and sixteenth annual meeting of the American Baptist Foreign Mission Society will be held in the Public Auditorium, Cleveland, Ohio, May 30, 1930, at 10:30 a. m. and succeeding days, to act upon any report that shall then be presented, to elect officers and members of the Board of Managers, and to transact any other business that may properly come before the meeting.

By order of the Board of Managers,
William B. Lippard,
Recording Secretary.

New York, March 10, 1930.

Generous Pledges to the Judson Fund

At the meeting of the Foreign Mission Board held in New York March 11th, an announcement by Secretary Lerrigo proved to be of unusual interest. He reported that a letter from Dr. H. W. Virgin, pastor of the North Shore Baptist Church in Chicago, assured pledges of \$45,000 from members of that church for the Judson Fund. This appears to be the largest amount pledged for the Judson Fund by individual members of any single church, although gifts and pledges from individuals in many other churches have been most generous and have reached a substantial total. The North Shore Church is desirous of having the largest portion of this gift applied toward the support of new missionaries, and accordingly this sum is designated to send new missionaries to fields not yet represented on the foreign staff of the church. The total \$45,000 is to be shared by both the General Society and the Woman's Society inasmuch as the Judson Fund is an effort promoted jointly by both organizations. The North Shore Church has a number of its members related to various organizations in the denomination. Mr. J. L. Kraft is a member of the Foreign Mission Board, and three members of the church, Mrs. H. E. Goodman, Mrs. C. J. Howell, and Mrs. Ernest Ridgeway,

are members of the Woman's Foreign Board. Total pledges for the Judson Fund as of March 12th slightly exceeded \$925,000, which left a balance of less than \$75,000 to be secured by April 30th in order to reach the final objective of one million dollars.

Death of Mrs. C. F. MacKenzie

Mrs. Charles F. MacKenzie, for sixteen years a missionary of the American Baptist Foreign Mission Society at Kinhwa, East China, died on February 12, 1930, at Jackson, Miss.

Mrs. MacKenzie, who before her marriage was Miss Minnie Hill, was born in Brooklyn, New York, May 29, 1871, and educated at Nassau Institute. On August 16, 1894, she married Dr. C. F. MacKenzie, a graduate of the Vanderbilt University Medical School of Nashville, Tenn.

On June 25, 1906, Dr. and Mrs. MacKenzie received their appointment as missionaries of the Foreign Mission Society. They sailed in October for China. As the wife of a medical missionary Mrs. MacKenzie found the work at Kinhwa of an exceedingly wide scope for service. In March, 1922, they were transferred to Huchow, but a serious break in Mrs. MacKenzie's health compelled their return to America that fall. They arrived in Seattle on August 28, 1922, and for the last seven years she had been an invalid. Mrs. MacKenzie is survived by her husband, a son, and two daughters.

A Glorious Eventide

Since their last return from their field of labor in Assam in 1924, Dr. and Mrs. M. C. Mason have been residing in East Aurora, N. Y., where they have found a most delightful niche in community and church life. Besides participating quite actively in church affairs, they have gladly responded to many calls for talks and addresses from societies, churches, and associations.

During recent months, at the suggestion of missionaries on the field, Dr. Mason has been occupied in preparing a pamphlet on "How Came the Bible Into the Garo Language." It is a wonderful though brief story of how this incomparable part of the world's best literature was put into the language of a tribe of head-hunters, who not only had no written language but whose vocabulary was so extremely limited that many new terms simply had to be incorporated from other languages.

Moreover, how this colossal task was accomplished amidst the rapidly multiplying duties and responsibilities of a vigorously growing mission is an inspiring revelation of the way that God enables the humblest of His servants to accomplish monumental results.

After reading this simple account by one who played such a large part in the work described, one can appreciate better than he otherwise would the answer of Dr. Mason on one occasion to an enquiry as to what he considered the happiest day of his life. After a little thought he replied, "Among the many happy days that the Lord has given me to see, I think, perhaps, my eightieth birthday was the happiest, for on that day I was permitted to hold in my hand the first copy of the completed Bible in the Garo language."



DR. AND MRS. M. C. MASON, WHO SERVED 50 YEARS IN ASSAM

Church Dedication at Vinukonda

January 12, 1930, was a joyful day for the people of Vinukonda, South India, when the new church was dedicated. The original building, erected by Rev. G. N. Thomsen in 1885, and later remodeled and enlarged by Rev. J. Heinrichs in 1893, has been used for both church and school purposes. The school and congregation have both grown so that the need for a separate church building has long been felt.

Rev. J. Dussman came to India in 1892, and has devoted his long missionary career, first to opening the station at Gurzalla, and now for many years caring for Vinukonda. Frequently he has had charge of both stations when the missionary has been on furlough. In Gurzalla he erected all the buildings, including bungalow and outbuildings, as well as the church, and only those who have done any building work in India know what that means in expenditure of time and strength. Now on the eve of his retirement he has erected with his own personal funds, at a cost of Rs. 10,000, a fine church building, a fitting close to a long and successful career. Through the efforts of Mr. Hankins, a Seminary classmate and fellow missionary, a fine bell was donated by the churches in New Jersey. Mr. Hankins had the honor of ringing the bell for the first time on dedication day. The people came from many villages and completely filled the new building at each of the three services.

The sermon was preached by Rev. F. Kurtz, formerly at Vinukonda; others taking part were Pastor G. Lazarus, Rev. I. S. Hankins, Rev. E. O. Schugren, and Dr. T. J. Cross of Atlantic City. It was a unique experience for these three, classmates in Crozer Seminary forty years ago, to meet and be associated in mission work in India. Mr. Hankins came to India in 1892 with Mr. Dussman, served one term, and now after a long pastorate at home is back again in charge of his old station at Atmakur. Dr. Cross, recently pastor in Atlantic City, is on a visit to his classmates, coming out at his own expense to make a leisurely study of missions and assist in every way possible during his stay in India. Mr. Dussman has served the mission most faithfully. His furloughs have been short and far apart. He has had his share of sorrow and hardship. His devoted first wife laid down her life in Guntur. His second wife, formerly under the Woman's

Board, died at home after an operation, just before the steamer was to sail for their return to India. The Vinukonda Christian Community and the Telugu Mission extend their heartfelt gratitude to Mr. Dussman for his long and faithful service, and wish for him many years of life.

Sudra Caste Converts at Podili

There is a continued and deepening interest on the part of the Sudras. At our December quarterly meeting five came in from three different villages for baptism and two came in a day or so later. As you may know, the Sudras are caste people. Hitherto year after year has passed by with baptisms from the out-caste peoples only but now the break has come. One of the first group was a Golla (shepherd) girl who is engaged to be married to the fine Christian warden of our Caste Boys' Hostel. He is also of the Golla caste. The girl is thirteen or fourteen years of age and is now studying in one of our village schools together with three or four other caste girls and a much larger number of non-caste Christian girls. We feel that these are but the first fruits of a great harvest among these Sudra peoples. The seed has been faithfully

sown for years in this field by faithful missionaries and Indian workers and we believe that the harvest is at hand.—
Rev. T. V. Witter, Podili, South India.

Foreign Mission Record

SAILED

From New York, March 1, on the *Aquitania*, Miss Hallie L. Stoudenmire, to Southampton; from London, March 8, on the *Mandala*, for South India.

From Los Angeles, March 5, on the *Korea Maru*, Dr. and Mrs. J. H. Franklin and daughter, for the Far East.

From New York, March 7, on the *Ile de France*, Dr. W. O. Lewis, for France.

From New York, March 12, on the *America*, Rev. and Mrs. J. E. Geil, for Plymouth; from Antwerp, on the *Leopoldville*, March 29, for Belgian Congo.

APPOINTED

Miss Edith Loree (fiancee of Dr. R. L. Crook) and Miss Constance M. Welch (fiancee of Rev. Clarence G. Vichert), at the meeting of the General Society in New York, on March 11.

MARRIED

Mr. Chester Chartrand and Miss Margaret Wiatt, in Rangoon, Burma, February 21st.

BORN

To Dr. and Mrs. E. S. Downs of Tura Assam, a daughter, March 15.

To Rev. and Mrs. E. G. Hall, of Belgian Congo, a daughter, March 1.



THE HOME LAND

Election of Dr. Charles A. Brooks as Executive Secretary

The chairman of the Board of Managers of The American Baptist Home Mission Society makes public the following letter of acceptance from Dr. Charles A. Brooks, newly elected Executive Secretary of the Society:

March 21, 1930.

Dr. Rivington D. Lord,
Chairman of the Board of Managers,
The American Baptist Home Mission Society.

My dear Dr. Lord:

I am in receipt of the official copy of the section of the minutes of the Board meeting on March 17, recording the vote of the Board inviting me to become executive secretary of the Society.

May I say that I have been most deeply impressed with the attitude of the Board and perfectly assured by the expressions of every member of the staff and cannot interpret the unanim-

ity and spiritual enthusiasm as other than an indication of the will of God.

I am profoundly moved by your confidence in me and the many assurances received from representative men and women of the denomination at large as to their attitude with regard to my selection. I therefore formally and with all humility, conscious of divine dependence, accept this commission of the Board to become the Executive Secretary as of the day May 1.

During these past days I have been deeply stirred in my own soul by the possibilities of a great advance and enlargement of the service of the denomination in the field of Home Missions. That vision is but a part of what, to me, is a great vision of the whole enterprise of realizing the meaning of the motto of the Society—"North America for Christ."

May I say that I would be unable to

accept the position if there had not come with the invitation the vision. In my mind there is a fresh appreciation of the significance and the value of the contribution that our denomination can make to the common cause of the Kingdom of God. I do not propose to apologize for nor to minimize our unique denominational contribution. In no spirit of reaction, or with the slightest wish or intention of withholding the fullest cooperation with other Christian bodies, I am convinced that we will have nothing to contribute, which is of value, except as we are spiritually vital, organically strong and loyal to our convictions. Only so can we accept our full share of responsibility for the evangelization of North America.

If we are to advance, it must not be timidly, haltingly, nor can we advance unless in some way we can enlarge our resources, unite all our forces, inspire confidence in our motives and judgment, and our integrity and trustworthiness, as well as our ability to lead in a nation-wide aggressive conquest.

It is my hope that we can give practical expression and make some valuable contribution to the unity of our denominational program at home and abroad. I have had the honor of being the Vice-President and the President of the Foreign Mission Society and a member of its Board of Managers. I shall always be grateful for the privilege of having served as Chairman of the Judson Fund Campaign. I would stultify myself and be untrue to my deepest convictions if I should ever think in any other terms than that we have one great commission of the Master's and that of His Kingdom there is no frontier.

It will be the crowning joy of my life if I can make any contribution toward a common advance of all the organizations of our denomination. I believe I am as free as it is humanly possible to be, from all partisanship, sectionalism, or nationalism. The denomination may expect from me, therefore, the heartiest cooperation with all the Northern Baptist Convention Agencies, especially with our Woman's Home Mission Society, the Publication Society, the State and City organizations, which compose the Associated Home Mission Agencies as well as all other cooperating organizations and the Board of Missionary Cooperation.

Most cordially and gratefully yours,
Charles A. Brooks.

The Evangelistic Program

A message sent out by Dr. Frank A. Smith, chairman, and Dr. B. T. Livingston, director of the Cooperative Committee of Evangelism, says:

"We are already started on the 'Third Year' of the 1900th anniversary

of Our Lord's ministry. (In the two previous years emphasis was placed upon Witnessing and Personal Evangelism.) Our denomination at home and abroad has agreed, for this year, upon an intensive effort to reach the unsaved and the unchurched multitudes. We trust, by the blessing of God, therefore, that this year will become one of great *ingathering, upbuilding, and service.*

"We suggest that conferences for spiritual quickening and soul winning be held in connection with state convention meetings, association gatherings, pastors' conferences, and regional groupings of churches.

"We shall be happy to cooperate with our brethren in the other evangelical denominations in extending the third year to include Pentecost, which occurs June 8th, 1930. Our slogan as adopted at Denver is, 'From Pentecost to Pentecost, June 8th, 1930, in World Wide Evangelism.' A suitable program is being prepared."

Rural Life Sunday

Churches of every creed throughout the United States will on May 25th celebrate Rural Life Sunday. When the observance of this day was approved by the Federal Council of Churches, the Home Missions Council and the Foreign Missions Conference in 1929, President Hoover promptly and appropriately added his endorsement. "The blessing of heaven to be invoked by Christian churches of all creeds and in all lands upon the farmer and his work," said the President, "will comfort many with the knowledge that their burdens are in the anxious sympathetic thoughts of men of good will everywhere."

It is eminently fitting that pastors in urban as well as rural communities unite in this common day of prayer to God for His blessing on the farmers and their fields, the ranchmen and their ranges, the shepherds and their flocks and the

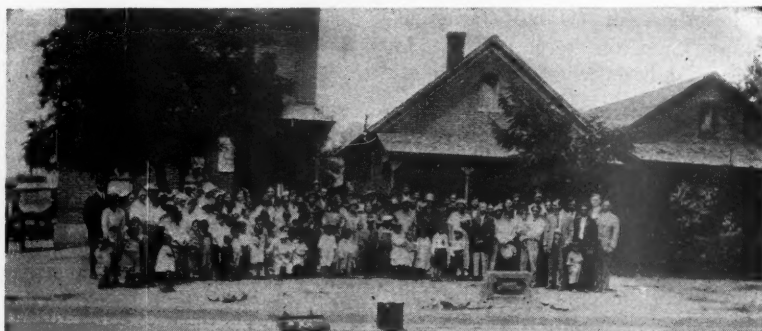
growers of food throughout the world. The National Committee on Rural Life Sunday has issued a booklet (five cents the copy) containing suggestions for the observance of the day and it may be had by addressing Home Missions Council, 105 E. 22nd St., New York.

News from the Publication Society

At the meeting of the Board of Managers of The American Baptist Publication Society, action was taken to further advance in the work of religious education by several important steps. The Board appointed Rev. Miles W. Smith, of Boston, Massachusetts, as Director of the Society's Intermediate Work, his service to begin July 1, 1930. Mr. Smith will have charge of periodical publications for Intermediates, and will also superintend the field work of religious education for them. He is a graduate of William Jewell College and of Newton Theological Institution, and has been taking post graduate work in adolescent psychology. For the past seven years he has been director of religious education in Massachusetts; he has taught courses in Intermediate work in summer assemblies at Northfield, Massachusetts, Ocean Park, Maine, and elsewhere.

Provision has been made in the budget for 1930-1931 for the employment of a director of religious education among the Negroes of New York City. An appropriation of \$1,000 per annum for a period of five years has been made for religious education work in the Spanish-American Baptist Theological Seminary in Los Angeles, California.

It is interesting to note that three of the oldest workers in the Publication Society have recently been placed on the list of pensioners, the aggregate age of the three being 232 years, and the aggregate of their period of service being 115 years.



THE MEXICAN MISSION AT DENVER, COLO.

Around the Conference Table

Woman's Work—What Is It?

BY INA E. BURTON

Quite often the term "woman's work" is used as if women had a work peculiar and distinct from the men of the church and denomination. In its true sense the term means any and every part of our denominational work included in our local and world-wide task.

In the beginning the women organized two National Woman's Societies in order to take care of a need which was not being met by the Baptist missionary organizations of that day. For years Baptist women administered and financed the work of their two Societies. In 1919, when the Northern Baptist Convention adopted a new program of cooperation in our denominational missionary task, the women placed their two Societies within the plan, and since that time have given their allegiance and financial support to all the missionary organizations represented in the unified budget.

"Cooperation" is a great word. It represents intelligent thought and "togetherness" in action which ought to bring about effective results in the denominational effort to make Jesus Christ known to the world. There is danger, however, that in cooperation some values in human life may be lost. Unless the leaders in cooperation all along the line are on the alert to use every available talent in the constituency, some irreparable losses will be sustained. I refer right now to the seeming forgetfulness in some localities in our Northern Baptist Convention on the part of some leaders, of the powers of leadership lying dormant in the Baptist women membership. These powers are being used in the commercial world, also in purely social activities, why not by the church, and denomination?

Probably the situation which exists in many churches whereby men form the official and administrative force and the women do much of the work, is the remnant of past thinking, when women remained in the home and the men carried the outside world contacts. However that may be, women today are familiar with administrative and finan-

cial procedure. It is an interesting fact that many a man never had a cent in the bank until after he was married and then, in some strange way, two lived on the same salary and a home was purchased or a bank account was started. I do not mean to give all the credit to the women, but in my own home, as well as in many others, I have observed that it was the wife and mother who counted the pennies; who denied herself the candy and other little luxuries; who was willing to seek bargains in order that the members of her family might be well dressed on the smallest expenditure of money; who took leftovers from a meal and in some manner not easily discernible produced an edible delicacy even more appetizing and tasteful than in its original form. Why not take this ability and use it in the interest of Christ and His Kingdom?

Some pastors have said to me in a rather distressed tone of voice that the women of their churches were spending much money on outside-of-the-church charities or other interests and were not supporting the local and world wide program of the church in a like manner. Generally I find that in those churches the women are not harnessed to the creative end of the church work. They are not on the important boards and committees of the church and the natural tendency is for them to think that they are not necessary to the accomplishment of the task.

The danger as I see it today is that in our effort to enlist the men in our great world task we take for granted the interest of the women and forget to include them on boards and committees as co-workers with the men. Christian women are so constituted that they must have an avenue for expression. Women cannot be satisfied merely with the privilege of O. K.-ing the actions of boards and committees, when they should be members helping in the creation of the plans. In many a conference the women have said "The men won't let us do this or that." I realize that there may be a possible excuse in such a statement, but when I know some of the talents and the desire to serve of the women who have made the state-

ment, I feel there must be some truth in it. It is my opinion that the church, association, state convention, yes, and the Northern Baptist Convention, which gives a place on its boards and committees—administrative, financial or otherwise—to women as well as to men, may find that the combined talents of men and women might solve the difference existing every year between success and partial success.

Is it not possible that women, with their ability to do detail work, might be able to help a board of trustees find a way through some of its knotty problems? Many churches use a woman as a missionary and benevolence treasurer to great advantage. She has time and ability to carry details necessary to such a task. Women today are accustomed to positions of leadership. With dignity and efficiency they serve their churches and communities in their Every Member Canvass efforts, on the boards of deacons with their manifold duties, the associations as representatives on boards of state conventions, and the state delegations in their national committee meetings.

It is my opinion resulting from observation of present-day conditions existing across our Northern Baptist territory, that far-sightedness and constant remembrance on the part of our churches, associations, state conventions and the Northern Baptist Convention to use to the limit the ability of our Baptist women will result in a loyalty and richness of service somewhat commensurate with the needs of our great world service program. I believe the Baptist women want to walk, not in front of nor in back of the manhood of our churches and denomination, but they want to join hands with the men of our churches and denomination and together with them initiate ideas and plans and work out the task to the glory of our Master. They want it to be one task, one effort, one result.

What is "woman's work"? It is the work of the church, the association, the state convention, the Northern Baptist Convention, claiming her most intense thought and effort to help advance the Kingdom of Christ as promoted through the great world service program adopted by the denomination. Let our service be not men *AND* women, but men and women in a united church membership working on a united world missionary task. *Galatians 3:28* says "there is neither male nor female, but ye are all one in Christ Jesus."

Early Morning Prayer

Miss Mary A. Mann, missionary among cosmopolitan groups in Omaha, sends the following request: "Will you who are interested please pray for our group of Italian, Mexican, Chinese, Jewish, Syrian and American folk, that many will come to know Christ."

Pray for our Baptist doctors and nurses in foreign fields, that as they make trips to nearby villages God will give great power to their service of healing, both for body and soul.

Pray "for a spirit of service." That a great number of men and women may offer themselves unreservedly to do Christ's work at home and abroad.

What I Think of Her

A College Counselor? To me it means a very charming lady who lives in a beautiful big house. She gave a dinner party downtown for all the Baptist girls in college, so that we would know she is "neither a solicitor nor a preacher." Not only did it give her an opportunity to associate our names with our faces, but it also gave us a chance to see just who at college are Baptists. Even if we do not often need the advice of our Counselor, it is nice to know that there is someone besides college people, near at hand, who is interested in us and whose home is always open to us.—
Marion L. Nichols.

Department of Missionary Education

Successful Schools of Missions

The First Church, Bristol, Vt., has concluded its eighth annual School of Missions. For ten years Rev. J. Joseph Fowler has served this growing church. His plan has been to use the Sunday evening period. At 5:30 p. m. a social hour was held, with serving of sandwiches, coffee and cocoa. The study hour was from 6:00 to 7:00, the young

people's society cooperating. At 7:00 the usual evening service was given to the six special programs. One of these was a pageant entitled "The Pioneers", written by a member of the church and based upon an address on this theme by Dr. G. Clifford Cress. The closing service was an address by Floyd L. Carr on "Our Shrinking World." There were five classes with an average attendance

of 85. The average attendance at the special closing program was 123.

The second School of World Friendship has been held by the Baptist Church at Poultney, Vt., Rev. Ralph F. Palmer pastor. The School theme was "The World Mission of Christianity," and these were divided into six classes. Two of the most popular features for the assembly period at the close of the evening were a missionary play by the young people entitled, "The Clinic of a Missionary Specialist," and a debate between representatives of the men and the women of the church on, "Resolved, that we shall encourage the growth of denominationalism among the younger churches in the Foreign Mission Field." This School was held on Thursday evening, the usual church night, with average attendance of 90. On the closing night a most interesting exhibit was held with a display of posters, pictures, maps and note-books. A supper was served each evening at 6:00; from 7:00 to 7:30 the pastor conducted the Quiet Hour. The classes met from 7:30 to 8:30, and the closing special feature came at 8:30.

Opportunities for Missionary Leaders

Summer months bring Interdenominational Missionary Conferences, Baptist Assemblies with Mission Study Classes and Methods Courses, lovely days of outdoor life, communion with nature, good times socially and best of all, in-



A CLASS IN MISSIONARY HEROES AT BOYS' SUMMER CAMP

spiration and spiritual uplift. The list shows the widespread possibilities for training along these lines.

MISSIONARY EDUCATION MOVEMENT CONFERENCES—1930

June 27-July 8—New York: Silver Bay.
June 28-July 5—North Carolina: Blue Ridge.
July 8-18—California: Asilomar.
July 22-Aug. 1—Washington: Seabeck.

INTERDENOMINATIONAL SCHOOLS

June 2-6—Minnesota: St. Paul.
June 18-26—Colorado: Boulder.
June 19-26—Indiana: Winona Lake.
June 23-July 4—Vermont: Montpelier.
June 30-July 7—Wisconsin: Lake Geneva.
June 30-July 8—Pennsylvania: Chambersburg.
June 30-July 8—N. California: Oakland.
June 30-July 8—S. California: Los Angeles.
July 2-10—Massachusetts (Home): Northfield.
July 5-12—California: Mt. Hermon.
July 11-19—Massachusetts (Foreign): Northfield.
July 13-24—Rhode Island: Kingston.
July 14-18—Ohio: Bethesda.
Aug. 10-15—New York (Home): Chautauqua.

BAPTIST SUMMER ASSEMBLIES—1930

June 21-23—Oregon: Metolius (W. W. G.).
June 21-28—Illinois: Mt. Carroll.
June 23-July 3—Connecticut: Hartford (Boys' Camp).
June 23-July 4—Oregon: Metolius.
June 23-July 5—Indiana: (Boys' Camp).
June 28-July 6—California: Pacific Palisades (W. W. G.).
June 30-July 11—New Jersey: Hightstown.
July 2-8—Wisconsin: Chetek.
July 7-17—Pennsylvania: Saltsburg (Kiski).
July 7-19—Pennsylvania: Mahaffey (Camp Corbly for Boys).
July 7-19—Maine: Ocean Park (R. A. Camp).
July 9-19—Connecticut: Storrs.
July 12-14—Ore.: McMinnville (W.W.G.).

July 14-20—North Dakota: Valley City.
July 14-25—Utah: Ogden Canon North Fork.

July 14-25—Oregon: McMinnville.
July 14-25—Colorado: Palmer Lake.
July 14-25—Indiana: Franklin.
July 14-25—Montana: Livingston.
July 14-26—Pennsylvania: Sumneytown (Tri-State Boys' Camp).
July 15-25—Idaho: Ketchum.
July 18-21—Michigan: Kalamazoo (W. W. G.).
July 20-Aug. 1—Iowa: Iowa Falls.
July 21-28—New York: Keuka Park (W. W. G.).

July 21-Aug. 1—Michigan: Kalamazoo.
July 21-Aug. 2—Pennsylvania: Mahaffey (Camp Corbly for Girls).
July 22-26—Pennsylvania: Clarion (Women's House Party).
July 22-Aug. 1—Arizona: Flagstaff (Mormon Lake).

July 22-Aug. 3—Minnesota: Mound.
July 22-Aug. 3—S. Dakota: Black Hills.
July 23-Aug. 4—Maine: Ocean Park (Girls' Camp).
July 27-Aug. 1—Kansas: Hays.
July 28-Aug. 1—Pennsylvania: Lewisburg (Bucknell).

July 28-Aug. 3—Colorado: Cedaredge.
July 28-Aug. 8—New York: Keuka (Young People).
July 28-Aug. 8—Wisconsin: Green Lake.
July 28-Aug. 8—Ohio: Granville.
July 28-Aug. 8—W. Washington: Burton.
July 28-Aug. 8—E. Washington: Coeur d'Alene.

July 28-Aug. 9—Pennsylvania: Sumneytown (Tri-State Girls' Camp).
Aug. 2-3—Minnesota: Mound (W.W.G.).
Aug. 2-9—Illinois: Alton.
Aug. 4-15—Kansas: Ottawa.
Aug. 4-15—Pennsylvania: Factoryville.
Aug. 7-10—S. Dakota (W. W. G.).
Aug. 11-16—New York: Round Lake (W. W. G.).

Aug. 11-17—Indiana: Webster Lake.
Aug. 11-22—Nebraska: Grand Island.
Aug. 11-22—Wyoming: Glenrock.
Aug. 11-23—California: Pacific Palisades.
Aug. 12-21—W. Virginia: Philippi.
Aug. 18-23—W. Virginia: Alderson (Encampment).
Aug. 18-29—Pennsylvania: Collegeville.
Aug. 18-30—Maine: Ocean Park (N. E. S. M.).
Aug. 25-30—New York: Keuka Park (Pastors' Conf.).

the 1929 camp brought the program to a happy close.

The rally at Philadelphia, April 4, arranged by Rev. Frederick W. Tomlinson, was in support of the Tri-State Camp to be held July 14-26. For three years this camp has been located on the Delaware River, but a fully developed camp property at Sumneytown, Pa., has now been purchased by the Board of Education of Pennsylvania. David Owl, an Indian leader from the Cattaraugus Reservation, Iroquois, N. Y., will visit several camps in the East.

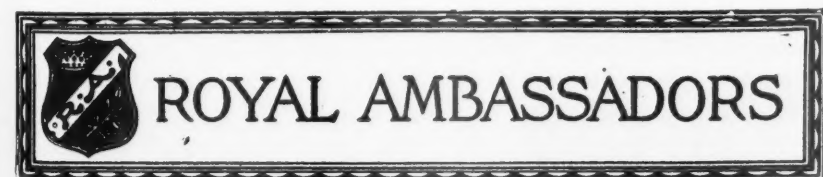
A fourth rally is planned for Friday, May 2, by Rev. Otto F. Laegeler, at Peddie Memorial Church, Newark, N. J. The speakers engaged are Ray O. Wyland of the Boy Scouts of America and Floyd L. Carr, leader in the Royal Ambassador movement. New Jersey and Delaware join with Pennsylvania in the Tri-State Camp for 1930.

Two R. A. Chapters With Appropriate Names

The number of Royal Ambassador chapters is now nearing the 400 mark. Two new chapters were reported in February that link the interest of boys to the stirring tales of the frontier. On February 2, the Marcus Whitman Chapter, No. 377, was organized at Walla Walla Church, Washington. It was at Walla Walla that Dr. Marcus Whitman laid down his life for the Cayuse Indians in 1847. A tall granite shaft today marks the site of his home on the Walla Walla River. In 1927 a great pageant in his honor was held at Walla Walla. On February 7, the John M. Peck Chapter, No. 378, was organized at Jameson Baptist Church, Alton, Ill. It was to Alton that John M. Peck in 1827 moved his educational institution, which developed into Shurtleff College, named in honor of Dr. Benjamin Shurtleff, its early patron. No more fitting name for the Chapter at the Alton Church could have been chosen. These names stir the historical imagination and bring out memories of the heroic pioneer days.

The St. Johnsbury Scout Troop

One of the many Scout Troops that have affiliated with the organization is the troop at St. Johnsbury, Vt. Rev. H. W. Richardson is the efficient pastor of the St. Johnsbury Baptist Church. The Scout Master is cooperating in incorporating a Hero program once a month in connection with the troop meetings. This is one of the outstanding troops in Vermont. Henry M. Stanley was lec-



City Rallies for Summer Camps

Three rallies of Baptist boys have been held recently in the interest of Royal Ambassador camps. The rally at Providence, R. I., March 7, planned by Fred W. French and J. Melvin Prior, was attended by 155 boys and boy leaders. Robert French of Melrose displayed the moving pictures of the Ocean Park Camp which he took last summer. Speeches were given by J. M. Prior, L.

G. Van Leeuwen, H. E. MacCombie and F. L. Carr. Refreshments were enjoyed at the close. An electric camp fire gave a realistic touch to the scene.

The rally at Worcester, Mass., March 8, arranged by Wesley G. Huber, was attended by 55 boys and leaders. During the afternoon a conference for pastors and parents was addressed by L. G. Van Leeuwen and F. L. Carr. Supper was served at 6:00 with J. Melvin Prior as song leader. The moving picture of

turing in St. Johnsbury in 1870, when he received the telegram from James Gordon Bennett of the New York *Herald*, asking him to go to Africa to locate David Livingstone. The boys of St. Johnsbury have a very vital tie with the romance of modern missions. Through these R. A. programs once a month this interest will be deepened.

Breezy Paragraphs from the Ocean Park Camp Bulletin

The following paragraphs are from the ready pen of Business Manager L. G. Van Leeuwen.

The Heavenly Bodies.—Did you get all the names of the stars and constellations which I wrote in the last Bulletin? Well, here is something more about our new course in Astronomy by S. P. Jefferson. There are 19 stars of the first magnitude, 52 of the second magnitude, 108 of the third, 540 of the fourth and some 7,000 of lesser magnitudes are discernible to the naked eye. An opera glass will disclose about 13,000; a small telescope about 100,000 and so on. How many can you see? How many can you name? You will have to keep your eyes open in this course.

A Real Glider.—And since we are up in the air, anyway, let me tell you of another good fellow who owns a real glider which actually glides with him in it. He is Mr. Richard N. Ballard of Providence, president of the Little Rhody Aero Club, judge of the Bulletin Junior Aero Tournament to be held at Aldrich Field, Brown University. He is interested in encouraging boys to build flying model planes. He will sleep in the aero tent on the big field, and teach the boys how to make planes during the two weeks of camp. One dollar extra for materials to take this course.

Hurrah for the Moultons.—You remember George Moulton of West Newfield, Maine, who was in Camp last summer? His father owns a lot of timber and a sawmill with which to cut it up. He is busy just now in the woods cutting the trees from which he will saw the planks and logs for our Willard L. Pratt Memorial Council Fire Circle. When next summer comes he will load planks and logs on his truck and bring them to the place where we are going to build the circle.

An Assamese Hut at Camp.—Ewing and Bowers, missionaries from Assam, have a scheme to build a native hut of thatch and poles and branches of trees.

A group of boys will help them to select some fine white birch poles and meadow grass and the hut will be up before we know it.

For Bumps and Bruises.—Some day, not very far off, we are going to have a fine little rest house with a doctor's office, hospital ward and a quiet room on our own R. A. land. Just now Dr. Kunkle is assembling the necessary equipment for the little hospital room, and by the time we arrive at camp there will be a room all fitted out and finely equipped to take care of all bumps, bruises, injuries, etc. A vote of thanks to Dr. Kunkle. Moved and seconded. All in favor say aye. It is carried. Thank you.

Pyrography.—You know, fellows, I had to look that up in the dictionary. It means the art or process of producing designs or pictures on wood or leather.

Well, that is what Dwight Strong is going to teach the boys taking his course. Designs on belts, straps and strops, shields, pillow covers and other leather tools, such as leather pocketbooks, brief-cases, Boston bags, etc. One dollar extra for materials in this course.

Publicity for Camp Bedford

William R. Jewell, Director of Religious and Missionary Education for Indiana, has prepared a very effective poster announcing the Boys' Camp at Bedford, June 23-July 5. The poster heading is "A Camp with a Purpose." A camp fire scene forms the illustrated heart of the poster. This is printed in two colors and will immediately attract attention. Secretary Carr will assist Mr. Jewell in promoting this camp the first two weeks in May. A Y. M. C. A. camp site has been leased.



"Could'st thou in vision see
The girl Christ meant;
Thou never more could'st be
The girl thou art—content."

Stop a minute and think about those lines. They were used by Helen Crissman Thompson, our first Field Secretary, at Ohio's Eleventh Convention in March. Speaking of our first Field Secretary, you will all rejoice to look into the face of our new Field Secretary, Miss Esther Phelps. You will find her picture on page 311 with a brief sketch. We know you will all love her and find her a normal, all-around girl who will not only be an inspiration, but also a pal in all of your fun at Rallies and House Parties. I am sure she understands all the rules of baseball, which is more than you can say of your Alma Mater, as some of you know to your amusement.

Miss Phelps will be at our Guild and Crusade Day, May 27th, and at the N. B. C. She will also attend the following summer conferences: Silver Bay M. E. M., Northfield Foreign, Keuka for two days, Round Lake, and Alderson, West Virginia. If you wish first hand information plan to attend one of the above mentioned conferences. I am sure she would appreciate a note of greeting. Her

address is 152 Madison Ave., 21st Floor, New York City. We are all very happy over her appointment and anticipate great joy in working together.

A correction! Nobody knows who is to blame but here is a correction for two mistakes. In February *MISSIONS*, page 118, in the report of the Eastern Pennsylvania Rally, credit was given Central Union Association for the award of the shoulder decoration. It should have read Northumberland Association. In March *MISSIONS*, page 183, in the report of the Vesper Service at Williamsport, Pa., it should have read that the Vesper Service was at Central Church instead of First Church.

GUILD DAY AT CLEVELAND

Plans are under way for a big time May 27th when we gather for our Fourth Guild Convention on the day preceding the opening of the N. B. C. Ohio Guilders, and especially those of Cleveland, are on tiptoe and ready to care for as many of you as can come. April *MISSIONS*, W. W. G. Department, gives names and addresses of those in charge of hospitality and Banquet arrangements. If in doubt about any details write to me, or to your State Secretary. Fliers giving full information

have been circulated, so come one, come all, and let us prove that W. W. G. girls are really truly Worth While Girls. The Banquet will have some surprise features this year.

All exhibits of posters, year books, programs, and White Cross, must be addressed to Miss Alma J. Noble, care of Church Secretary, Euclid Avenue Church, 18th Street & Euclid Avenue, Cleveland. Address and return postage must accompany each package.

*Faithfully Yours,
Alma J. Noble*

Our Fifteenth Birthday

Yes, we are fifteen years old this year. It is a far cry back to 1915 but they have been years of glorious achievement for our Baptist girls. There were then less than 600 missionary organizations for our girls and young women. During these fifteen years we have enrolled over 12,000 W. W. G. Chapters, with an average increase in the past five years of 450 Chapters. We have contributed 35 Guild girls as missionaries to the Woman's Foreign Society, 20 to the Woman's Home Society, several to the Christian Americanization and the Field Activities Departments of the Board of Missionary Cooperation, besides four or five who are doing outstanding work as members of the two Women's National Boards. In addition to these the development of hundreds of Guild girls in leadership has been phenomenal. Do you wonder we are to have a year of celebration? We have chosen for our Theme, Light—based on the Guild Covenant—Remembering the words of Jesus who said, "I am the light of the World," and again "Ye are the light of the World," etc.

There will be a beautiful poster, a Guild calendar which is an entirely new feature, a new stereopticon lecture which your Alma Mater has just written, a pageant, special stationery, and best of all a gift of \$45,000 to the whole Denominational Task. All plans will be set at Cleveland. Come and see for yourselves!

Worth While Girls in the Philippines

Perhaps you have wondered why I've not said anything about the Training School World Wide Guild, since I used to say so much about it when in the States. It is because it no longer



MISS ESTHER PHELPS

existed when I returned. The girls were eager to organize last year, but it seemed wise to wait until school opened in June. They are paying ten centavos a month per member for the foreign missionary contribution and are having two meetings a month, one for study and the other for White Cross work. They have sent a missionary box and 31 pesos to Culion Leper Colony. They raised this money by giving the missionary play "Kimono." They have made clothing and bandages, dressed dolls and mounted pictures for our Sunday schools for Christmas. They are now planning to prepare White Cross work for the Leper Station at Santa Barbara. They are enjoying *Seven Thousand Emeralds*, *Jumping Beans*, *Going to Jerusalem*, and other books. They love *Ann of Ava* and are deeply interested in things missionary. They

are studying missionary biography, discussing international affairs and world fellowship in various ways. They are also following the National Week of Prayer and other current topics in their chapel services.

This is all very different from the 1920 days when the lack of an English vocabulary prevented their reading the study books, and ignorance of world affairs in general prevented an understanding of even that which was translated for them. Today they with our dormitory girls are reading the books in our small Training School library, and we covet for them the latest and best in fiction as well as missionary and current literature.

They have had a union meeting with the Central Philippine College Guild and are planning more of them. They are now talking W. W. G. House Parties and a regular annual Convention and want them next year with the four Guilds already organized. The Training School (also the Student Center) has just received the order for all necessary literature regarding Royal Ambassadors in order that the girls may be fully informed and ready to organize the boys when they shall go to their fields as missionaries.

Our Guild girls are praying intelligently for world friendship, disarmament and evangelization because they are becoming world-minded through the Guild activities.

Hope Chest in California

The Senior World Wide Guild of Melrose Church, Oakland, has a lovely missionary hope chest. This chest is kept well filled with a fine assortment of articles which are acceptable to missionaries



SENIOR W. W. G. CHAPTER, CAPIZ, PHILIPPINE ISLANDS

for their personal use or for furnishing their homes. Most of the articles have been supplied from time to time by the Guild members themselves, and recently a shower was given for the chest. Being near the valentine season, this idea was carried out. A large paper heart of bright red was constructed on a table at one side of the room in which the Guild girls placed their packages as they arrived. After the business session and the presentation of the missionary program, the packages were removed from the heart and opened by our Counselor. The gifts included towels, pillow slips, aprons, scarves, luncheon cloths, and pajamas. The thought was expressed that the heart used to receive the gift not only carried out the valentine idea, but suggested the love of our hearts in doing Guild White Cross work.



DOLLS SENT TO BELGIAN CONGO BY
W. W. G., PHILADELPHIA

Prayer Group at Netherwood, N. Y.

The year 1929 was a splendid one for our Guild at Netherwood. One of the most important things we did this year was the organization of a Prayer Group of seven members. We endeavor to meet together for prayer just before the Church Prayer Service on Wednesday evening. If for some reason it is impossible for a girl to be present she takes that time for prayer and thus is with the rest of us in spirit and thought. One of our girls has asked to be baptized and we are sure that our little group has helped her in making her decision.

Two boxes of White Cross work were sent to Porto Rico this year; one to Miss Alice Ryder, at Rio Piedras and one to Lola Llabries at Caguas. Also one to Miss Agnes Anderson at Moanza, Belgian Congo. A box of books and games was sent to Ellis Island, and at Thanksgiving time we sent fruit and vegetables to the Baptist Home for Children at Oneonta.



HAPPY GROUP OF STUDENTS AT THE BAPTIST TRAINING SCHOOL, OSAKA, JAPAN

Our missionary offering for the year amounted to \$65 and besides our ten program and four White Cross meetings, we held a Rainbow Banquet and a Mothers' and Daughters' Banquet. Last but not least, we sent five girls to the Round Lake House Party.

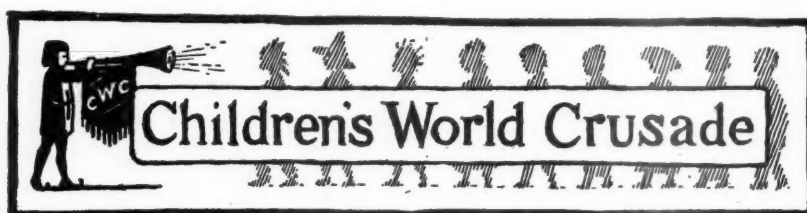
Kokomo, Indiana

We have been enjoying the W. W. G. pages in *MISSIONS* so very much. We have quite a large active Chapter here of over 50 members. It may seem too large but we can come to no dividing

line as all are so happy working together and are better organized than any other society in the church.

My girls have been preparing scrap books of bright colored pictures; also picture post cards, Christmas cards, and now we are cutting quilt pieces post card size. We sent fourteen pounds of rolled bandages and hospital supplies to Africa.

Our Vesper Service was an inspiration to all. We gave the pageant, "Light for the World," by candlelight. It was a most impressive hour. The girls pledged to give \$50 to the New Jerusalem Gift.



Our New Field Secretary

It gives me the greatest pleasure to announce that we have Miss Esther Brooks Phelps for our long anticipated Field Secretary. You will find her picture on page 311 and an account of her life and preparation for this beautiful work with our children which she is entering with great interest and real consecration. Possibly your first opportunity to meet her will be at the Cleveland Convention on C. W. C. Day, and I hope that many of you who may be planning to go to the Convention will plan to arrive the day before, for the sake of meeting Miss Phelps and hearing all of the more intimate plans and projects for the coming year.

Miss Phelps has had through her study and teaching special opportunities to help us with story telling and dramatizing stories with children. This field has great possibilities in it. She comes to us fresh from college with a college girl's enthusiasm and faith in human nature. The summer plans are made. She will be at Silver Bay, Northfield Foreign, the Keuka House Party, Round Lake and Alderson. All who have responsibility for children's work in these Summer Conferences should get in touch with Miss Phelps and see that the C. W. C. workers have every opportunity for getting the most help that she can give them. Don't let this chance for story telling and dramatization, games and the

real spirit of love and consecrated endeavor which she will be able to give your leaders slip by. Her permanent address will be 152 Madison Ave., 21st floor, New York City.

Mary L. Noble.

Last Call for Cleveland

It is no dying gasp, this last call, but a lusty, vigorous demand for your attention. C. W. C. Conference Day is May 27th, the day before the N. B. C. opens, and promises to be full of help and interest to all C. W. C. and children's workers.

Some of the special surprises are Miss Phelps; our Special Interest Missionaries; curios and photos from Porto Rico and India, which countries we shall study next year; demonstrations. Look up MISSIONS for April so that you can send in your applications for entertainment and Banquet now. You will lose too much if you are not with us.

Our Special Interest Missionaries

Knowing the value that personal contacts add to our interest in missionaries and their work, we are most fortunate this year in being able to have our Special Missionaries with us during the year. This will mean at the N. B. C., Summer Schools, State and District Conventions and through church visitations, our children will have chances to meet and get acquainted with their own missionaries. We expect that each one has some special stories and possibly some curios for children, and by know-

ing thus early that we have adopted them for the year 1930-31 we can make opportunities for special meetings with one or another of them. You may like by this time to know their names. Our Home Missionary is Miss Lydia Huber, in charge of the Christian Center at Puerta de Tierra, Porto Rico; and we have taken one from each of the three India Districts, Miss Clara B. Tingley, Bassein, Burma, Miss Elizabeth Vickland, Nowgong, Assam, and Miss Susan Roberts, Ongole, South India. We have C. W. C. organizations in each of these stations in India, and Miss Huber has a glorious W. W. G. Chapter in Porto Rico which has helped to organize a W. W. B. (Worth While Boys) Chapter, and I feel sure they may be counted on to help start a C. W. C. when Miss Huber returns full of the enthusiasm that meetings with Crusaders are sure to arouse.

Miss Huber and Miss Tingley are planning to be at our C. W. C. Confer-

ence day in Cleveland May 27th, which will be our first chance to greet them. Come primed with questions that you will want information about. We have an unusual opportunity to supplement the study of our text-books on the Caribbean Islands and India with first-hand news from our own missionaries.

Chapel Car Crusaders

When the Chapel Car Immanuel rolled into Phippsburg, Colorado, a short time ago, little did it know what a stirring-up was in store for Phippsburg. The story grows almost as fast as a movie and much more satisfactorily. Mr. and Mrs. Blanchard are the missionaries with the Car, and almost immediately Mrs. Blanchard organized a Crusader Company and took the accompanying picture at my request. Her letter is of so much interest that I want you all to see it.

"My boys and girls are very enthusiastic regarding their C. W. C. work. We have been making scrap-books, stuffed toys and some ivory soap carvings; have the map and cut-out village of the Philippines, and one of the friendship chests which we expect to fill and send. Quite a number of the children have been filling the world family maps and while we are somewhat late in starting, still they will have a little to send in. I am anxious to have the material on the work for the Heralds, as a number of my little folks are really too young for Crusaders and I'm hoping I can get some one to take the Heralds for that particular day. We have a fine Sunday school with an average attendance of 80. We organized a church here in January and in February 17 were baptized and there are a number more to follow. We have organized



CHAPEL CAR CRUSADERS, PHIPPSBURG, COLO.



JAPANESE CRUSADERS, COURTLAND, CALIFORNIA



CRUSADERS OF THE FIRST BAPTIST CHURCH, RAYMOND, WASH.

Royal Ambassadors, World Wide Guild, Crusaders and a Woman's Union, as well as a B. Y. P. U. and Junior Society. Our work is going nicely and we hope to start work soon on a church building."

Harold Bacon, a Life Saver

One of our upstanding young Crusaders in Company 21 of Temple Church, Washington, D. C., has shown himself to be both a level-headed boy and a Christian hero. He is ten years old and with some friends was playing in a cave, which they had dug, when the roof caved in burying one of the boys. Harold realized that the rescue was too big a job for small boys and ran to a fire truck house and summoned aid. In all probability the life of his friend was saved by his clear thinking. Similarly some weeks before he dashed into the middle of the street and snatched an eight-year-old boy out of the path of an on-coming truck, thus saving him from being struck.

It is most gratifying to find our Crusaders are wide awake and alert and equal to the demands of any emergency, and I am sure that all our big family of boys and girls will want to extend their hearty congratulations to this loyal Crusader.

Japanese Crusaders, Courtland, Cal.

The picture of the Japanese Crusaders, with their note-books on "Windows Into Alaska," gives us an idea of the attractiveness of our little Oriental friends on the Pacific Coast. Thanks to Miss Jane Skiff, who is their devoted and untiring missionary, we can count among our C. W. C. members both Chinese and Japanese Heralds and Crusaders. Miss Hashizu, the leader, is shown with the girls in the picture. Miss Skiff writes that they have made some very

attractive books and has promised to send a sample to the Northern Baptist Convention.

Inasmuch we have been thinking rather constantly since last November about the World Family and giving our gifts through the World Family maps, it occurs to me that we have a very representative World Family in our own C. W. C. organization. Just look through the recent numbers of *MISSIONS* for pictures of Crusaders who are members of different races. It is glorious to see our C. W. C. family stretching out into every land and speaking every tongue.

From Thomaston, Maine

We have a Crusade Company with 40 members. While we were studying Alaska last winter and spring we gave \$10 to missions and sent a nice box to the Children's Orphanage in Kodiak. Each Christmas we send boxes to shut-ins and at Easter buy a lily for the church. We shall soon have \$10 more to give. Now we are studying Africa and reading the book "Camp-Fires on the Congo." We have made an African Village and call drums and mounted many African pictures. In March we are going to give a program on Africa and have an exhibit of our handwork. The large African map we are painting is going to be beautiful. We are filling out the World Family Map and learning about the children of other lands. We procure all the material put out on each study and it makes the study interesting and gives us plenty to do. We have made red and black shoulder sashes for the officers bearing the C. W. C. seal and name of office. We all love the work and the interest is keen.

BOYS' & GIRLS' COLUMN

Big Rock, Ill.

Dear Mission Friends:—I belong to the C. W. C. of Big Rock Baptist Church. Our leader whom we all appreciate very much is Mrs. Jones. We have 24 members enrolled in our Club. Our average attendance is fifteen.

We have studied about Alaska and Africa and are now studying about the Philippine Islands. I like to study about the foreign lands and about the wonderful missionaries who go to these lands telling of God's love for us and teaching of the Bible. This year the girls dressed dolls and sent them away. We have also made sewing baskets equipped with needles, thread and thimbles. It is lots of fun to make things when you know it does some good to some one.

Our Crusade Company started in 1928 and my brother and I have belonged ever since it started. The number of Honor Points we earned last year was 1225 and this year we are going to try and get more. In our Club we have two sides, the red and black side and the red and blue side. We see who can get the more Honor Points.

We are sending Sunday school papers and Bible pictures to the Philippines to make it easier for the teachers to teach Sunday school classes.

I am eleven years old and am in the sixth grade at school. If any Crusader would like to write to me my address is *Helen B. Thomas, Box 23, Big Rock, Illinois.*

Dear Miss Noble:

We had our C. W. C. last Monday and we were studying about the Philippine children—how they dress, how they go to school, what they eat, and the games they play.

Miss Mabbett told us a story about a Bible that a man hid in a rock. The heavy rains washed it down the river and a story teller found it and told the Philippine boys and girls about Jesus. Then we acted out this story. It was lots of fun. George was our story teller and he told us the story of the Good Samaritan.

I am reading the book "With Taro and Hana in Japan" and like it very much.

From your friend,

*Ruth V. Lewis,
North Adams, Mass.*



FROM THE WORLD FIELDS



DURING THE past year there has been a marked development in the mountains around Grande Riviere and Dondon, Haiti. A district named Bostade suddenly opened its doors to the preaching of the gospel. The people decided to ask the Baptist church at Dondon to send workers among them and many homes were opened for cottage prayer meetings. Conversions followed in a short time and there is now a group of candidates for baptism in addition to other believers.

☆☆☆

THE COMANCHE Baptists at Walters, Okla., under the leadership of their pastor, Rev. H. F. Gilbert, and with the cooperation of the Home Mission Society and white friends, are eager to begin construction of their new chapel, a memorial to Mrs. Mabel Moon Gilbert who gave the last years of her life in beautiful missionary service among them.

☆☆☆

REV. MICHAEL MAJOR, pastor of the Hungarian Baptist Church of Buffalo, who has introduced English into many of his services, writes that the church under his ministerial care paid its missionary quota of the past year and has already accepted the one for the new Convention year. The *Second Survey* was discussed in four consecutive prayer meetings and many of the members read *The Transit*, which was voted a great help in educating the congregation in the missionary program of the denomination.

☆☆☆

THE TWENTY-FIFTH anniversary of the coming of Mr. and Mrs. F. Kurtz to Madira, South India, was celebrated by three days of meetings. "In 1904," Missionary Kurtz writes, "there were 300 church members, four workers, two schools and one church building. In 1929 there are over 3,000 church members, 70 workers, 50 schools and 25 church buildings." Two girls have recently been graduated from high schools. They are the first girls to graduate from high school in a population of 200,000 people.

☆☆☆

THE HIGH SCHOLARSHIP of graduates of the Cushing High School. Ran-

goon, Burma, is worthy of note. G. D. Josif, principal, states: "Of the 28 boys who passed, 24 have been declared eligible for admission to the University. One, Chwa Maung Maung, gained a

Collegiate Scholarship and stood third in the list of ten such awards. Of the 105 who took the Middle School finals 99 passed. This is the highest proportion (93 per cent.) of passes from any large school in the Province.

☆☆☆

"Now THAT the regular schools are about to close," writes Miss Emma Brodluck of Yachow, West China, "plans are being made for the Daily Vacation Bible School which will open as soon as graduation is over. The summer school combines many of the features of the regular school with the features of the Boys' Club which holds weekly meetings during the school year. Mr. Lan, our Chinese pastor, is very much interested in work for boys, and is very good at it. Whatever he undertakes with boys seems to prosper."

☆☆☆

GENERAL MISSIONARY G. A. Riggs, of Porto Rico, who attended the September (1929) meeting of the Board of Managers of the American Baptist Home Mission Society, and subsequently spent six months in the United States engaged in deputation work, has returned to his Caribbean field to lead in progressive evangelistic activities that have characterized nearly all of the missions since the reconstruction period following the disastrous hurricane of September 13, 1928. It is reported that many of the churches have already outgrown the buildings erected with the relief funds contributed by Northern Baptists.

☆☆☆

BURMA PRESENTS us with a tremendous challenge. Rev. William G. Evans of Moulmein, Burma, states: "Nearly three quarters of the population are Burmese Buddhists and we have made such a very little impression on them as yet. Only 9,000 out of 9,000,000 are reported as Christians. The majority of the people are living in villages. There are Christians in only 1,767 out of over 35,000 villages. There is still plenty of work for us to do in this land of Burma and we pray that the people of America will help us to tackle this tremendous task with renewed energy and spiritual intensity."

A Baby Who Wasn't Wanted

Three days ago I was walking along the road from the hospital to our bungalow when a Nepoli man stopped me and said that he had a baby he wished to give me. There in his arms was a dirty bundle of rags. I opened it up and saw the nearest to a starved baby girl that I have ever seen. He told me that the mother had died and that the baby was two weeks old. When I asked him where the father was, he only pointed in a far direction. The baby was a dreadful sight with large eyes, drawn skin, and every bone in her tiny body showing. I called a trained Garo nurse and together we cleaned the baby up. Dr. Downs ordered the food and we began to care for the child. This morning when I weighed her she had gained six ounces!

At present we have no place for these babies to live so we use a large room in our bungalow that we have partly furnished. Of course we do not attempt to run an orphanage, but we do take babies when otherwise they would die. We care for them until they are at the rice-eating age, when it is safe to let Christian families adopt them. The most untrained person in America would have sense enough to feed a motherless baby the right sort of food, but not so here. The first thing tried is rice, and if the baby will not take it, water or tea will be fed. In the end, unless some relative nursing her own baby will take the child, the little thing is sure to die. Although we cannot take many, the few we do have room for are given a hundred more chances to live.—*Gladys Hall Downs*, Tura, Assam.



The New Books

Prohibition and Prosperity, by Samuel Crowther, is not a large book, but it is packed with facts by the co-author with Henry Ford of "My Life and Work," which tells the story of the man who, one of the leading industrialists of the world, is also a leading advocate of prohibition. This book is a mine for those who wish to refute many of the untruthful statements put forth by the enemies of the Eighteenth Amendment. The chapter on direct testimony will never be introduced into the Congressional Record by a "wet" member of Congress, that is certain; nor any other part of the book, for that matter. This is the study that Mr. Crowther made at the instance of the *Ladies' Home Journal*. It sets up an economic balance sheet that should be read and known by every workingman who is deluded into joining in the hue and cry for wine and beer. Read and be satisfied that prohibition is an unqualified economic success, as well as a mighty moral movement. (John Day Co.; \$1.)

Under Head Hunters' Eyes, by Alva C. Bowers, is a book that emphasizes missionary adventure. The author, a missionary in Assam for a quarter century, knows that interesting northeast frontier of India thoroughly, has had all sorts of contacts with wild and tame animals and wild and tame people, has seen what Christianity can do in the way of transformation, and has used his gift as a writer to draw concrete pictures, tell stories that thrill, and create in fact a colorful motion picture of Assam. We commend the book especially to the Royal Ambassador boys, who will find its stories well adapted to the campfire story-telling hour, and quite likely get some dreams out of the encounters with tigers, cobras and elephants. Those who read for information will find it in readable form. The mission work, educational progress, adventures with the head-hunters, religious and social conditions, all phases are covered. The illustrations complete the word pictures. Mr. Bowers, who is now in charge of the Baptist Church at Elmhurst, Long Island, has written a missionary book that should be in thousands of Baptist homes as well as in

Sunday school and church libraries. He makes missions live. (Judson Press; \$2.)

The Treasure Hunt, by Margaret R. Seebach, contains six stories that appeal strongly to boys and girls. The base of operations is a Golden Rule Class, whose new teacher sets the members to getting stories. They are from China, Japan, India, Kachin in Burma, Africa and Arabia, and all are full of interest. The style is most attractive, and the class idea indicates how other classes may use their time and talents to fine advantage. If you have boys and girls in the home, here is the book for them. Well illustrated. (The Central Committee on the United Study of Foreign Missions, publishers; 75c.)

Christian Reunion in Ecumenical Light, by Francis J. Hall, D.D., with foreword by Bishop Manning, emphasizes the world-wide aspects of reunion. That is, there can be no real answer to our Lord's prayer "that they all may be one" until the reunion includes Protestant and Roman Catholic and the "denominations" lose themselves in the one Catholic Church. In this view Faith and Order, the Sacraments and ancient threefold ministry, are vital. The author was sometime professor of dogmatic theology in the General Theological Seminary in New York. He writes in admirable spirit and sets forth clearly and unmistakably the position of the Anglo-Catholic wing of the Episcopal church. There is no hint of compromise. This way for Protestantism lies elimination and annihilation. The ecumenical standpoint has no room for the

independent non-credal churches. The book should be read by those who would understand the situation that confronted the delegates to the Lausanne Conference and that will have to be faced again at the Lambeth Conference. (Macmillan Co.; \$1.50.)

A Cloud of Witnesses, by Elsie Singmaster, is what its name implies. These are many of them still living witnesses, and the brief stories are the most effective proofs of the power of the gospel as it has been spread abroad by the missionaries of the cross. The Central Committee on the United Study of Foreign Missions which publishes the book says that "on this 1900th birthday of the church it is fitting that Christian women of the world unite in a spiritual celebration which shall include a renewed consecration and witnessing for Christ. As we pray for power to witness, our faith will be strengthened by the study of this remarkable book which records shining examples in other lands." We have no doubt that this will be the result. These simple narratives make no attempt at elaboration, but they have the heart touch. They show the part native women have taken in the work which the foreign missionaries made it possible for them to enter. The record is striking. (Price 75c.)

Missions Our Mission, by Dr. M. E. Dodd, published by the Baptist Sunday School Board of Nashville, Tenn., has for its twofold object to show that the entire denominational cooperative program of the Southern Baptists (and the same would be true of the Northern) is one not to be looked on in segments, but all in the same room working at the same table with the same common end in view. And second, that the ultimate aim and end of all the work is the preaching of the gospel to every creature. (60c. in cloth.)

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Excerpts for Program Builders

It is impossible, within our space limits, to give more than the high lights from the worthwhile year books sent in for Forum use, when fuller outlines would doubtless be welcomed by many readers too busy to work out details for themselves. A recent contribution, which is evidently a labor of love and much pains, is the annual from the Woodruff Place Church of Indianapolis, from which the ensuing extracts are taken.

GUIDE LINES AND SUPERSTRUCTURE

Time limits are set in the missionary society programs, not only for the entire period but for each constituent part. At the beginning of the year it was agreed that no participant should be offended by having the presiding officer notify her if she were about to exceed her time. Observance of this rule will tend to increase attendance and interest.

A Missionary Reporter serves at certain meetings to give outstanding news, "Baptist facts," etc., her time limit being five minutes. A pleasing variety on one program was, "Home Missions—Why?"—a number of short answers from the audience to the query, "Why do we need Home Missions?" A different "hymn study" appears on each program, each being a five-minute sketch of some great, outstanding hymn of missionary interest, doubtless followed by the singing of the hymn with deeper comprehension. Any public library and most pastors' private libraries contain volumes of source material. "Great Hymns of Worship and Missions", by C. A. Boyd, may be purchased for 25 cents.

Simple but unique invitations are made for each meeting, that for December being a sizable star cut from red paper and inscribed with the name of the meeting and the usual data as to time, place and hostess. That for "Ladies' Home Journeys" was on dainty green paper decorated with a cut-out of a charming bungalow. The one for "Seeing Indiana First" was an outline map of the state neatly cut from white paper and inscribed with blue ink. Unless your circle is very large, this work could be done in an afternoon by any average group of women including one good penman.

Where refreshments were served, they were closely affiliated in character with the topic for the day, and the abbreviated menu prescribed, thus eliminating the rivalry between hostesses which is one of the weaknesses of our sex! "German refreshments" were limited to doughnuts and coffee, "Spanish refreshments" to kidney bean salad, wafers and black coffee; "Jewish bill of fare"—almond stars, egg kisses and coffee, this being the Christmas program; Japanese—sandwiches, tea, cakes and candy on oiled paper. The setting of this meeting, by the way, was exquisite, the hostesses in kimonos, paper cherry blossoms and Japanese lanterns everywhere (the invitation had been a cut-out Japanese lantern), candied Japanese nuts, the candy wrapped in oiled paper, real Japanese napkins and chopsticks as favors. Chinese refreshments—long wafers, rice, cucumber pickles, and, of course, tea; African—a choice of buttermilk, sweet potatoes and peanuts; or bananas on a lettuce leaf and salted peanuts; India—tea, cakes and cardamom seeds; "School Days"—picnic luncheon, American style.

An abundance of poems and stories, selected from MISSIONS and various denominational literature catalogues, were interspersed with the talks for freshness and variety.

SOME UNIQUE PROGRAMS

Seeing Indiana First will prove an attractive theme if you substitute your own state and make necessary adaptations. The announcement was to the effect that passengers would be met at the Union Station (giving location of the church) at 12:30 and luncheon would be served on the "diner." Short stopovers will be made as follows: (a) Cross Roads of the Nation—Baptist Headquarters at Indianapolis, description of building and discussion of employees and officials. (b) Conference Point—a discussion of things related to women's work in the 33 associations of the state, each associational group of women being organized into conferences. (c) Printers' Inn—very clever story by the secretary of missionary education and literature who represented herself as mistress of

(Continued on page 319)



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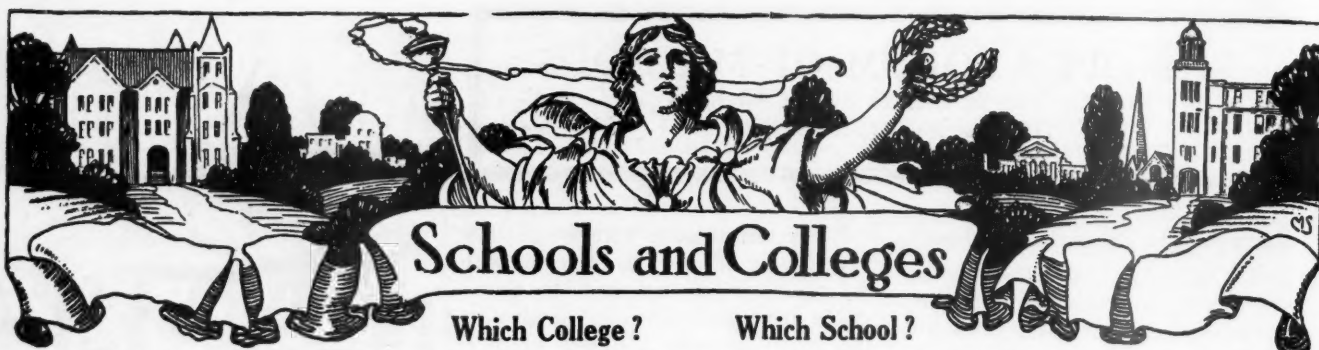
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THE OPEN FORUM

(Continued from page 317)

the inn, invited the guests to ramble around with her and note the views from the windows, calling attention to the glory of the eastern sky and terming it "The Spondor of God", also weaving in many of the other book titles. (d) Recruiting Station—in charge of the C. W. C. leader and exploiting Heralds and Jewels. (e) Where the Brook and River Meet—W. W. G. information. (f) University Heights—College Counsellor work. (g) Samaritan Craft Shop—in charge of White Cross secretary. (h) Observation Tower—Talk on the two Indiana Christian Centers, Brooks and

Catherine Houses. (i) Prayer Hilltop—items of the day from The Book of Remembrance, brought by prayer band leader. (j) Friendly Corner—Americanization work at home (Indianapolis). (k) Service Nook—emphasis put on rendering service at the local Baptist Center and other places. A poem, the devotional meditation and a hymn study, "Dear Lord and Father of Mankind", completed this unique program.

Mother and Daughter Banquet: This was called "A Highway Luncheon," the toasts being "Go"—the Great Commission; "No Parking"—our work can't stand still, no retrenchment advisable but steady advance; "Danger"—of becoming selfish, neglecting to seize opportunities, etc.; "Detour"—dangers to

avoid, such as race prejudice, war, etc.; "Think"—be well informed by use of literature; "Speed Limit"—go as fast as possible but with speed regulated in the interests of efficiency; "Filling Station Ahead"—young people's work, recruiting future workers. The recreation, just before a pageant on "Rocks, Reefs and Mud Flats" was in matching proverbs of other nations (sliced proverbs).

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For Further Information

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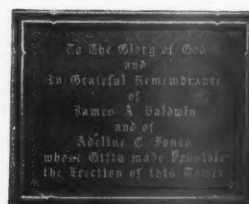
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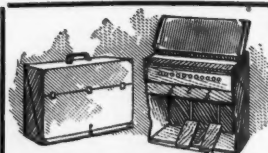
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